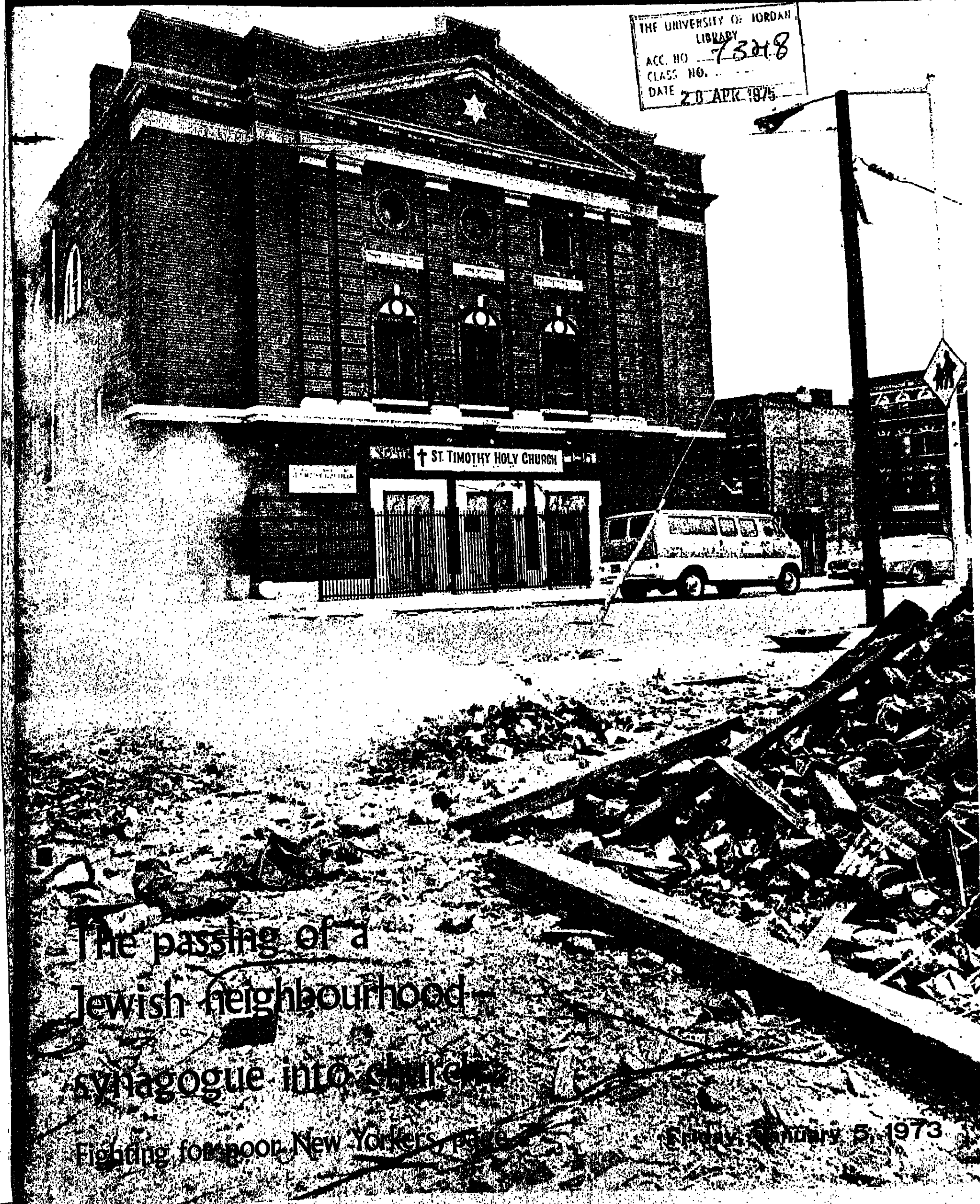


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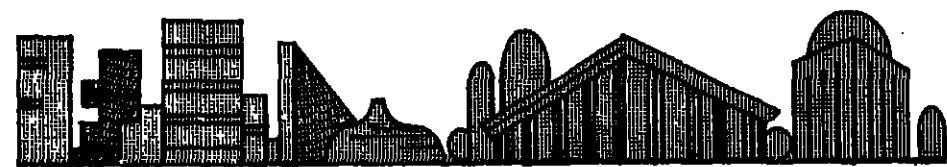
The passing of a
Jewish neighbourhood -
synagogue into church

Fighting for poor New Yorkers, page 5

Friday, January 5, 1973

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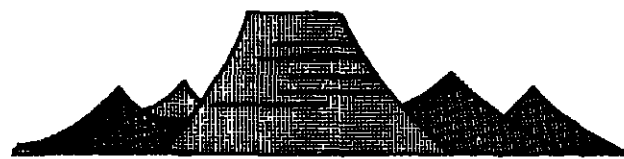
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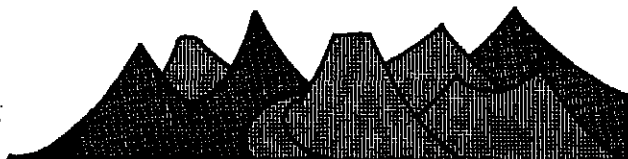
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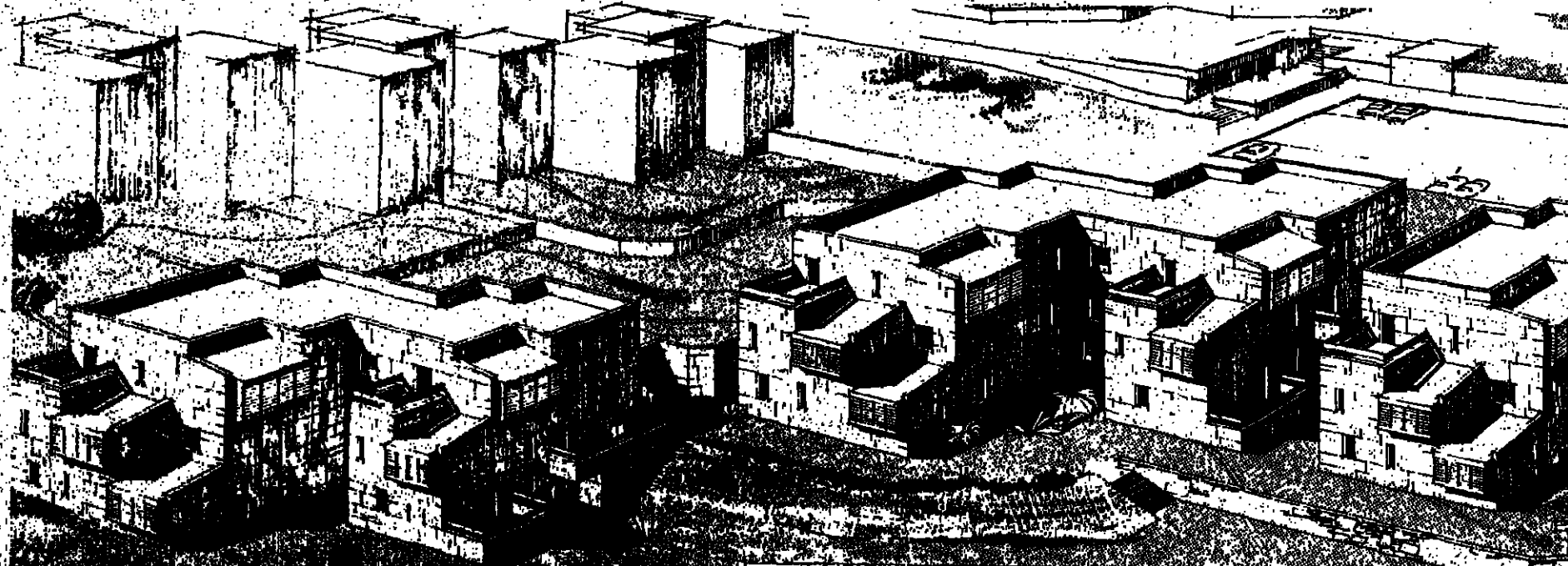
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THE JERUSALEM POST MAGAZINE

FRIDAY, JANUARY 6, 1978

INSIDE

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KOREAN PLAY — A 1987 play about kibbutz life was one of the big hits of the Seoul theatre season. Helga Dudman talks with the author, page 9.

TORA AND FLORA — by L.I. Rabinowitz, page 9.

INFLATION — by Ephraim Kishon, page 15.



PLANS FOR THE CORRIDOR — Abraham Rabinovich explains the elaborate programme adopted for the Jerusalem corridor, page 16.

ARTS AND ENTERTAINMENT — A good theatre week, by Mendel Kohnsky, page 33; Simha Arom's musical safari, by Yohanan Boehm, page 33; Dancing their own thing, the New York dance scene by Joan Oates, page 34; Art reviews, Gallery Guide, page 35; Philip Glimon's television, Ezer Schatz, radio, review, page 37; Radio-televisual schedules, chess, bridge, crossword, page 38; What's On, page 38-39; Cinemas, page 39; Poster, page 31.

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WELFARE POLITICS and individual liberty, page 11. Other book section features — How the Nazis came to power, page 18; A child of the Holocaust time, page 18.

The terrorists ended 1972 on a low note, and are being pressed to adopt new tactics, writes ANAN SAFADI.

THE Palestinian sabotage movement, discouraged from operating against Israeli institutions in Europe and Asia and forced into a very junior role in fighting on Israel's northern borders, once again has been urged to carry on its fight "inside the occupied territory."

This turn in direction, which is strongly encouraged by Egypt, signifies nothing new for the terrorists. Their attempts to establish a "resistance" in the West Bank after the Six Day War were crushed by the Israel Defence Forces and local residents unwilling to cooperate; before 1968 had ended, they had turned to airline hijackings, attacks on Israeli offices and shipping across the borders. The terrorists are being pushed back around the circle — to exactly where they started more than five years ago.

The change in direction comes after two years of operations for which the terrorists could not boast of success. The Bangkok Black September quartet returned to Cairo with unbloody hands, its major objective unattained.

Egypt, embarrassed by the Munich murders and relieved that the Bangkok episode did not end up as a bloodbath, is now trying to get the terrorists out of its hair by sending them into battle directly against Israel. This should be a welcome diversion for Cairo. It will focus Arab attention away from Egypt's failure to fulfil its political and military vows; it will also remove an important block to Egypt's political and diplomatic efforts in the Western world.

Under its new dispensation, Cairo would also like to see a unification of terrorist leadership, so that it would be both more subject to actual control by Arab governments, and also, somewhat paradoxically, more independent of them outwardly.

The current line-up, with its wide range of leaders and political philosophies, often challenges official Arab strategies, including that of Cairo. And Egypt is the only Arab government which would like to see a united terrorist leadership, able and willing to draw the blame for sabotage activity away from host Arab countries.

Gains for terrorists

The plan also has its advantages for the terrorists, who see in it a way to become again a major force in the Arab arena. As things now stand, they are kept out of Jordan, kept away from the border in Lebanon, allowed to operate only under strict government control in Syria, discouraged from actions outside the Middle East. The terrorists understand the Egyptians' motives, but they also realize that they have no other way to affect a comeback.

Fatah, the largest of the terrorist organizations, already had adopted this strategy, drawn up for them by Cairo with the backing of Syria and Libya. This could be expected, since Fatah boss Yasser Arafat is the one terrorist leader that the Arab governments have always been able to talk to.

Arafat also heads the Palestine Liberation Organization, but it is not at all certain that he can get the other terrorist leaders represented in this roof body to go along with the Egyptian plan. In honour of its eighth anniversary this week, Fatah has summoned a national congress of the P.L.O. to meet in Cairo, a meeting originally scheduled to take place last September but called off after major rifts developed between the groups.

The P.L.A. has 6,000 men, half of them in Syria. Another substantial P.L.A. force, of 2,000 men, is in northern Jordan, and other units are found in Egypt, Lebanon and Iraq.

In its organization, the P.L.A. is closest to an army. Indeed, most of its officers at one time held commissions in Arab armies. These army men have so far resisted attempts to put them under

Terror in tight corner



Sniper of one of the terrorist groups poses for photographer in camouflage suit which even covers most of his face.

This congress is the P.L.O.'s eleventh. Like most of its predecessors, the major subject will be terrorist unity. Actually, some steps towards cooperation have been taken since No. 10 in April of last year, on three levels:

- **Information.** The terrorists established a joint newspaper, "Fatah al-Thawra" (Revolutionary Palestine) and a joint news agency, Wafa. All separate publications have been suspended, except for the Popular Front for the Liberation of Palestine's weekly "Al-Hadaf," which continues to come out in Beirut.

- **Financial.** A joint fund has been set up to handle Arab aid, most of which comes from the conservative Arab states of Kuwait and Saudi Arabia. The flow of this aid has been kept up, partly as a salvo to the thousands of Palestinians living in the two oil-rich countries.

- **Military.** The terrorists have set up a "supreme" joint command, headed by Yasser Arafat.

But despite all these signs of unity, the basic differences between the various groupings remain. The underlying cause, apart from ideology, is the personal following of each of the individual leaders.

FATAH, the first of the terrorist organizations remains the largest, with 7,000 men, mostly stationed in Lebanon and Syria. Fatah is also the most powerful group in the P.L.O., but its claim to leadership there faces substantial challenges from the Palestine Liberation Army (P.L.A.) and the radical leftist groups.

The P.L.A. has 6,000 men, half of them in Syria. Another substantial P.L.A. force, of 2,000 men, is in northern Jordan, and other units are found in Egypt, Lebanon and Iraq.

In its organization, the P.L.A. is closest to an army. Indeed, most of its officers at one time held commissions in Arab armies. These army men have so far resisted attempts to put them under

the control of the saboteurs. Nevertheless, they could join a unified command to carry out the Egyptian-inspired strategy.

The Fatah's conflict with the leftist radicals, headed by Dr. George Habash's Popular Front for the Liberation of Palestine and its three splinter groups, especially Nayef Hawatmeh's Popular Democratic Front, has far deeper roots than its differences with the P.L.A. But the radicals have been in a state of decline in the last six months, following Dr. Habash's incapacitation by a heart ailment and the parcel bomb injuries to P.F.L.P. official spokesman Ghassan Kansafani and other top leaders.

Still, the radicals have the best contacts with the world terrorist movement, and are the recipients of much of the material aid from the Soviet Union, and more so Mainland China. A P.L.O. mission in Peking last week said that the Chinese provided the sabotage movement with 75 per cent of its arms "free of charge."

Fatah and P.L.A.

In a unified command, the Fatah could expect to count on the participation of the P.L.A. and the Syrian-backed Sa'eda, with 1,200 men. It could hardly do so with the leftists, who have always been uneasy about Arafat's past connection with the rightist fanaticism of the Muslim Brotherhood. The radicals are also unhappy about Arafat's ties with an Egypt which has cooled relations with the Soviet Union.

For the same reasons, the Fatah grip on the Black September grouping has been loosened, particularly after the Egyptians sought to curtail that group's activities in the outside world. Black September has moved a long way towards the radical left since its establishment a little more than a year ago as a "libas rasid" or intelligence bureau.

Much of Black September's gain has been at the expense of the P.F.L.P., particularly in the establishment of contacts with world terrorists. There is

even reason to believe that Black September may have been behind the letter bombs sent to the P.F.L.P. The Black September underground network, built in the year since the assassination of Jordanian Premier Wasfi e-Tel in Cairo, may now be difficult for either Cairo or the Fatah to break up.

LIBYAN head of state Mu'amar Gaddafi, in a speech delivered in Tripoli, Tuesday night in honour of the Fatah anniversary, outlined the new strategy in starkly simple terms. He said that the Palestinian sabotage movement would be entrusted with the mission of undermining Israel's economic interests, while Egypt's President Sadat prepared for a conventional "total war" against Israel. And, Gaddafi noted, the Egyptian leader felt that limited war against Israel "would bear no fruit."

It is doubtful whether such a campaign against Israel would be more rewarding. The Israel Defence Forces have scored notable successes in dealing with internal terrorism during the five-plus years since the Six Day War; indeed, it was because of this that the terrorists were forced to move outside Israel's frontiers.

Jordan may rank with Israel as a target for the terrorists, who bear a deep hatred against King Hussein for his action in virtually liquidating their presence in his country in 1971. But even so, the terrorists would seem to have little chance of success in face-to-face encounters with the Jordanian army.

IN encouraging the terrorist rivalry, the Arab states are treading on dangerous ground. A stronger terrorist movement would, certainly, cover up some of the military impotence of the Arab armies. It would also bring into play forces unopposed to any kind of political settlement with Israel, a settlement that these same Arab states may really be after.

FRIDAY, JANUARY 6, 1978

THE JERUSALEM POST MAGAZINE

PAGE THREE

مركز من الأخبار

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THE JERUSALEM POST MAGAZINE

FRIDAY, JANUARY 5, 1973

Lea Ben Dor's Parliamentary Report

THE more one thinks about it the more unsatisfactory does the 13-hour shouting match in the Knesset this week begin to look.

Who is willing to define democracy today? In the Eastern European Popular Democracies a party that has acquired power tells everybody else to shut up, holds ceremonial one-party elections which that party always wins; in the U.S. elections are so organized that only the two major parties have any real chance of supplying the powerful, but not all-powerful president; in France the proliferation of small parties became so great that coalition partners were switched like dancing partners, governments became increasingly unstable, and de Gaulle won wide acclaim when he made himself virtual dictator. In England, for years, the high-minded but small Liberal party has protested that the British system of voting by constituency robs its supporters of their rights. Under a single-list system such as that we use, the British Liberals would at times have held something like a quarter of the seats in parliament, instead of a handful. And once they were bigger and became more influential, they might grow, they say.

Thus the struggle over the distribution of seats for surplus votes that caused the commotion this week is part of an important argument. It was set in motion by Gahal's gimmick to cramp the style of Mr. Shmuel Tamir who broke away from Gahal when he failed to unseat the Gahal leader, Mr. Menachem Begin. It was picked up by the Alignment, which might regain its absolute majority in the Knesset with the aid of the three or four seats it could expect to pick up from the small parties as a result of the proposed change in the allocation of seats. It might pick them up in any case as a result of the dissolution of the State Party, which began as Mr. Ben-Gurion's breakaway Rafi party in 1965. Or the voting patterns might change following some yet unforeseen polarization of public opinion over the threat of a new war or the prospect of peace. Control of the Knesset, and therefore the government, for four years from 1973 on may prove crucial, much more so than we can visualize today.

Gahal doubts

Mr. Tamir lost no time telling Gahal that they had sold out to the Alignment and would find themselves pushed into a corner. Before the long day was over it was clear that Gahal had been beset by second thoughts, and if there had been a little more time might have sought to make some last-minute deal with one or two of the small parties for some form of cooperation or "alignment" in their turn. What good will it do them if the articulate Mr. Tamir loses his colleague, the ex-Herut labour organizer, Mr. Eliezer Shostak, whose only grievance is that Herut joined the Histadrut, while the Alignment has a clear majority? Today's pernickety coalition partners will turn from creditors who must be kept happy into poor relations glad to be allowed to sit at table at all with the Family. If the law goes through and serves to produce a bare Alignment majority, the Gahal operators may find themselves biting their fingernails again as they did when they left the government too soon three years ago.

A GOOD many people in the Alignment also do not like the new amendment, as a bit of sharp practice in changing a self-respecting party, unnecessary, and

liable to damage the party's image — particularly when it was carried out arm-in-arm with the arch-enemy, the Herut activists in Gahal. If we decide that the existence of eight small parties threatens the development of a stable parliamentary system, they say, the party should say so openly, and labour to bring in a ban. At the moment the cut-off rule says no party polling less than 1 per cent of the total votes is eligible to sit in the Knesset; rather absurd, because it is very little more than is needed for the first seat. Germany, for instance, has a five per cent rule, to keep out splinter parties. A three per cent minimum, to keep out parties holding fewer than four seats has often been proposed in the Knesset.

There has long been an agreement with the Independent Liberals not to introduce this rule, in case they should drop below this figure and disappear from the political scene. The extreme-religious Aguda and their labour wing might be forced to re-unite, but the Israel Communists and the Moscow-oriented New Communists would be reluctant. Mr. Uri Avneri would have to go back to expressing his views in his magazine, instead of in the Knesset, and this would save a very great deal of time. But 18 per cent of Israel's voters supported the small parties at the last elections. There is also a feeling that

this amendment will be made the excuse for not continuing with the full change in the election system to the party-constituency plan that was, in theory, accepted by the Alignment after years of prodding by Mr. Ben-Gurion. That would certainly eliminate the small parties like a wet floorcloth mopping up ants. To judge by Monday's clamour, the change of the whole system would have a very rough passage. But if either of these changes were contemplated the public might at least have some idea what it was all about. The change that has now been proposed involves complicated calculations. While speakers were protesting on Monday, others said to them contemptuously that they did not even understand what it was all about, and no doubt a good many of the members who voted for the change would not care to be challenged to go before the TV cameras and explain how it works.

PROBABLY, we should not encourage the formation of one-man parties that are not in any sense political organizations but vehicles for personal opinions and criticism, and sometimes for no more than cleverness. But this is no mere technicality of principle. Certainly, it should not be changed by two parties acting in an ad-hoc combination, and without the least need to consult

A
LONG,
ROUGH
DAY



Monday's 13-hour Knesset session was a challenge for Speaker Israel Yeshayahu, who did not always stay cool. (Emka)

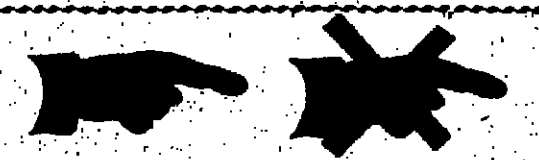
The change in the election procedure counts as a constitutional change and as such requires a vote of 61 members, that is, a majority of the Knesset members. The debate and vote had to be pushed through on Monday, even if it were to be at 5 o'clock in the morning, because the laboriously summoned majority was liable to disappear again by the next day, as members dispersed to appointments, public and private. The small parties tried to block progress on the law by simple obstructionism, including three no-confidence motions on totally different subjects: the strikes, the rise in prices, and the moving of persons from camps in the Gaza Strip.

Astonishingly, the Knesset Committee decided that all three should be heard together — which meant that the filibusters could speak only once each, instead of three times, on each motion in turn, though members would vote separately on the three subjects. It was natural that this should cause an uproar because it was arbitrary, an arbitrary as the desire of the small parties unity to hold things up. But while obstructionism may not be very becoming to small parties, arbitrary action is even less becoming to the large ones. It is quite true that there is no rule in the Knesset bible saying that different no-confidence motions may not be heard together, but it is contrary to good sense and made the debate very confusing — not that anybody was concerned with the arguments put forward. How had the decision been made? There had been a majority for it at the session of the Knesset Committee that made arrangements for the day.

As a great concession, and because he was under extreme pressure, the Speaker, Mr. Yeshayahu, finally agreed that a vote should be taken on whether the Knesset should recess for further consideration of procedure. And what do you know, there was a majority for carrying right on. Naturally.

The whole thing was a foregone conclusion and the noise the reaction of defeated men.

FOR years now the Knesset has been dictatorial and arbitrary whenever it has dealt with its own affairs. Normally, government and opposition get together only in war or some other national emergency. When they get together as a matter of convenience to make some change for which they could not get public support it is not democracy, but something nearer in spirit to armed robbery. Cynical collusion of a different kind has killed the moral authority of the U.N. It is quite possible to kill the moral authority of the Knesset, and it will continue to suffer until some fairer way is found of dealing with matters concerning the Knesset itself.



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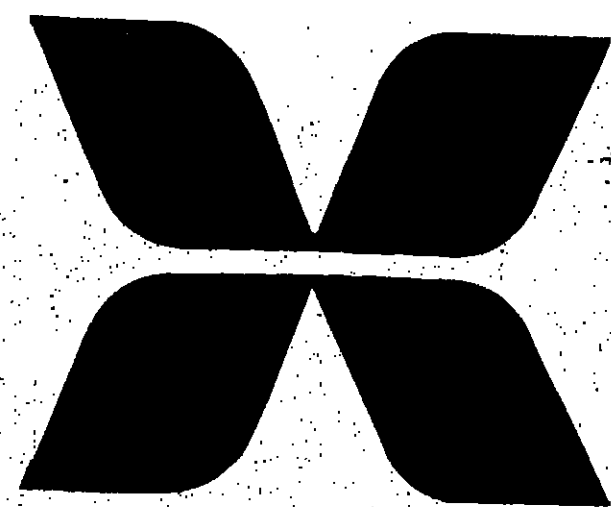
FRIDAY, JANUARY 5, 1973

THE JERUSALEM POST MAGAZINE

PAGE FIVE

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THE JERUSALEM POST MAGAZINE

FRIDAY, JANUARY 5, 1978

A community worker explains the plight of some Jewish poor and his efforts to shatter the myth of Jewish affluence.

Did you know that as many as 15 per cent of America's Jews, or fully one million of them, live in poverty? Did you know that no less than 200,000 of New York City's Jews subsist below the poverty line of \$2,800 a year and another 100,000 live at near poverty level constituting the city's third largest poverty bloc after Blacks and Puerto Ricans? And not only in N.Y.C., but also in Philadelphia, Chicago, Los Angeles and even sunny Miami Beach?

Did you know that Jews were excluded from anti-poverty programmes by overt discrimination, abuse and even violence? Although I used to live in America, I did not know these distressing facts until a week ago. I learned them from Elly Rosen, who as a Brooklyn College student and community worker, testified about the plight of America's forgotten Jews before a Manpower and Poverty Subcommittee of the U.S. House of Representatives in June 1971. The information he presented on the extent of Jewish poverty raised many a Congressional eyebrow. Official investigations of the issue were launched, and newspaper headlines made Jews and non-Jews alike aware, for the first time, of Jewish poverty.

Twenty-five-year-old Elly Rosen, here in Israel on a visit, is at present devoting all his time and energy to his unpaid job as executive director of the Association of Jewish Anti-Poverty Workers, a group with no staff and a tiny budget. Why was it that the problem of the Jewish poor was only being raised now, I asked Elly. "On the one hand they were almost intentionally forgotten by the complacent affluent establishment, who with their super-liberal outlook were much busier helping every other kind of poor but their own. But a good deal of Jewish poverty is also invisible. Many Jews are too proud to ask for public assistance," he explained. "In a competitive metropolis in the land of unlimited opportunities, with its constant glorification of success and material achievement, to go on relief is to brand oneself a failure."

"But many Jews are also denied help," says Elly, "because theirs is a 'clean poverty'. It lacks the kind of desperate degradation true of other impoverished groups. Categories which anti-poverty agencies use to identify poor people, such as dependence on welfare, infant mortality, juvenile delinquency and various other forms of social disorganization, rarely apply to Jews. Moreover, it is not the average Jewish family with young parents and two kids which is likely to be poor."

Who, then, are these long neglected poor Jews? A typical case, according to Elly Rosen, is provided by Mr. and Mrs. Sam Blumenthal, who live in the Brownsville section of Brooklyn, once the 'Jerusalem of New York' and now one of the city's worst Negro slums.

The Blumenthals' case speaks for itself. The octogenarian couple live on social security benefits of \$1,380 a year. Out of \$115 a month, \$80 goes to pay the rent for their tenement flat, in which they have been living for 38 years. After paying utility bills, they have to stretch the remaining \$35 to cover the basic needs of food and clothing for a whole month.

"But they don't need a lot of money to spend anyway," Elly says ironically. "They don't have the opportunity to shlep, since they can't go shopping more than once a week, because the hallways are crowded with junkies and teenage gangs, and out on the street two old whites are literally instant targets for muggers. So they go out as little as possible. They live in terror, almost. Like Jews in the lands

of distress, and nobody cares." Being old, "they can't carry enough provisions to sustain them for a whole week and so for seven days they must make do with what's in the one bag of groceries they can carry at a time. So they get food that won't spoil, like matza and powdered milk."

Elderly Jews like the Blumenthals, the remnants of the vast waves of immigration at the turn of the century, are the largest group living in poverty. Anne G. Wolfe, Social Welfare Consultant of the American Jewish Committee, estimates that between 60 and 65 per cent of poverty-stricken Jews in the U.S. are over 65.

In a 1971 report, Anne Wolfe pointed out that "the elderly often find themselves the least holdouts in areas that have long ceased to be Jewish. With their

lyn, is a typical case, says Elly Rosen. Mr. Goldstein, now in his forties, has ten children. He grew up in an environment which allowed him very little secular education, and earns his livelihood at a Jewish-owned knitting factory. His annual income of \$8,500 puts his family barely above the poverty line.

The welfare authorities will not accept his argument that his income is inadequate because of his special expenses. He must feed a family of 12 on strictly kosher food, which is much more expensive than regular food. When he first went to the welfare office, he was told: "If you're Jewish, you can't be poor," and was advised to cut down expenses by buying non-kosher meat.

Mr. Goldstein also has to pay tuition for his children's yeshiva education. The welfare officials

disabled, and the mother has to be the breadwinner. "They too are silent and invisible," Elly Rosen comments. "And unfortunately, so far, no one has gone looking for them. The assumption is that they do not exist."

He was infuriated when Mayor John Lindsay, during his recent visit to Israel, praised the commitment of New York's Jewish community to raise \$700,000 to combat poverty in the largest city of the U.S.

"The Federation of Jewish Philanthropies raises a good deal of money which does not go to help poor Jews. It maintains hospitals and other institutions benefiting mainly Blacks and Puerto Ricans, while the needy Jews are neglected. As much as \$30m. of Jewish money is raised each year to help everyone else, while elderly Jews are dying

polls, mostly by young Black militants. Loud-speakers blared slogans such as: 'Too bad Hitler didn't finish off all the Jews,' and when they got to the polls, Jews were confronted by knife-wielding thugs who warned them 'You vote Jew and you're a dead Jew.'"

Elly Rosen's allegations of violence at the polls were corroborated in a 40-page report, issued in September 1971, on the federal investigation demanded by New York Congressman James Scheuer following the charges made by Rosen during his Congressional testimony.

Rabbi Sholom Gorodetsky of Crown Heights is reported as testifying that "assaults on Jewish voters occurred at polling sites in Black areas." He related that "police were summoned but advised the Jews to disperse since they could not guarantee safety to them. Elections were later re-done in those areas because of suspicion that the incidents affected voting tallies."

In its mild language, the report states: "It is true that polarization exists within N.Y.C. community action programmes between certain groups." However, the investigators conclude, "we do not know of any area where competitiveness and strife reached the extent it did in Crown Heights between 1968 and 1970."

Saturday elections

Other forms of discrimination were not violent but no less flagrant. Elly Rosen and his friends had to go to the state legislature to prevent the holding of neighbourhood elections on Saturday for the second year running, thereby preventing Orthodox Jews from casting their ballot. No money was forthcoming from the agencies for advertising the corporation programmes in the Jewish press, while large sums were available for information campaigns in Negro and Puerto Rican papers.

The most frustrating thing about it all is that there is no recourse, no place to go to for a hearing," Elly said in his testimony before the Congressional Subcommittee, adding that theoretically, the only place one can go is to the City Council Against Poverty, which is in charge of the 26 local corporations.

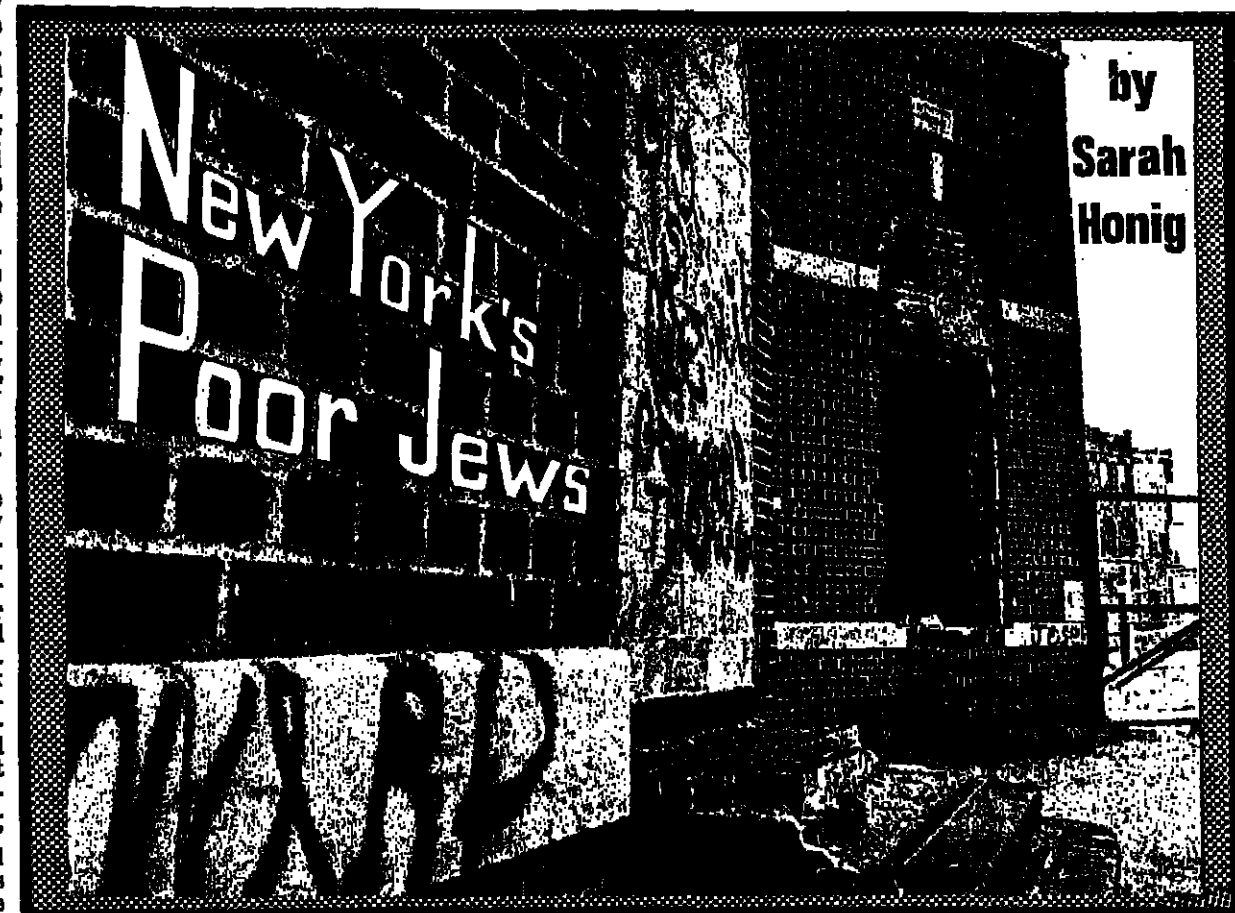
"But," he asked, "after rabbis were brutally beaten at such meetings and after witnessing meeting after meeting to which people came brandishing arms, where people came with masks against stink bombs, and where resolutions were made strictly on a racial basis, who wants to bother with a kangaroo court, who wants to complain against a beating only to be beaten again?"

The September report describes precisely one such incident at a Council meeting:

"During the April 20, 1970 meeting of the Crown Heights panel of the Council Against Poverty at 349 Broadway, one of a series of C.A.P. meetings in response to increasing strife between Blacks and Jews, a scuffle occurred. Apparently a young Black punched elderly Rabbi Kellner, who required medical assistance. Another injury was sustained by Elliott Roseman, manpower director for the Crown Heights Corporation. Police were called, although C.A.P. director, James Grenidge, did initially deny requests to use the Chairman's telephone."

Depressing as it all may sound, he none the less still sees some light at the end of the tunnel.

"At least people are now aware of the problem and that's the first step. As long as the problem is shunned, nothing can be done. Mayor Lindsay announced a \$250,000 grant for the Jewish poor last month as a result of the public uproar we helped to create. It's not enough, but it wouldn't have been there a few years ago at all. Because of the attention turned to the problem, it's now a whole new ball game."



Graffiti on the walls of a deserted building that was once a Jewish girls' school in Brooklyn.

could not understand all this emphasis on "religious instruction," as they put it. "What's more important, bread and butter or yeshiva?" he was once asked. According to Elly Rosen, he replied that bread comes first. "Then the yeshiva and the butter is last."

Besides the problem of having to leave work early on Fridays and not being able to work on Saturdays or Jewish holidays, his heavy, sickly and Haskid garb wouldn't make an insurance or accounting firm eager to hire him. It may be fashionable for Chase Manhattan Bank to hire a Black in a dash to work behind the counter, but Sholomo Goldstein doesn't have a friend at the Chase Manhattan," Elly says, ironically rephrasing the New York bank's advertising slogan.

Jewish firms

The paradox is that most Jewish firms are no better, and that many Jewish employers discriminate against people such as Mr. Goldstein. They, too, would rather hire anyone than a Jew with sidecurls and a beard.

There are still more categories of Jewish poor aside from the aged and the ultra-Orthodox. The chief one is the broken family. There are many others who have to support several children unaided and who cannot afford the rents of non-slum areas. There are also families in which the father is actually been beaten up at the

by Sarah Honig

Saturday elections

Other forms of discrimination were not violent but no less flagrant. Elly Rosen and his friends had to go to the state legislature to prevent the holding of neighbourhood elections on Saturday for the second year running, thereby preventing Orthodox Jews from casting their ballot. No money was forthcoming from the agencies for advertising the corporation programmes in the Jewish press, while large sums were available for information campaigns in Negro and Puerto Rican papers. The most frustrating thing about it all is that there is no recourse, no place to go to for a hearing," Elly said in his testimony before the Congressional Subcommittee, adding that theoretically, the only place one can go is to the City Council Against Poverty, which is in charge of the 26 local corporations.

"But," he asked, "after rabbis were brutally beaten at such meetings and after witnessing meeting after meeting to which people came brandishing arms, where people came with masks against stink bombs, and where resolutions were made strictly on a racial basis, who wants to bother with a kangaroo court, who wants to complain against a beating only to be beaten again?"

The September report describes precisely one such incident at a Council meeting:

"During the April 20, 1970 meeting of the Crown Heights panel of the Council Against Poverty at 349 Broadway, one of a series of C.A.P. meetings in response to increasing strife between Blacks and Jews, a scuffle occurred. Apparently a young Black punched elderly Rabbi Kellner, who required medical assistance. Another injury was sustained by Elliott Roseman, manpower director for the Crown Heights Corporation. Police were called, although C.A.P. director, James Grenidge, did initially deny requests to use the Chairman's telephone."

Depressing as it all may sound, he none the less still sees some light at the end of the tunnel.

"At least people are now aware of the problem and that's the first step. As long as the problem is shunned, nothing can be done. Mayor Lindsay announced a \$250,000 grant for the Jewish poor last month as a result of the public uproar we helped to create. It's not enough, but it wouldn't have been there a few years ago at all. Because of the attention turned to the problem, it's now a whole new ball game."

PAGE SEVEN

מכאן לתכל

COMMUTERS FROM KALKILYA

"If peace comes, and all the administered territories are given over to Arab rule, would you stop working for the Aderet textile mill in Herzliya?" we asked Ahmed Abdul Karib, of Kalkilya. "No," he replied instantly. "I want to go on working there — even (his smile broadened) if I have to move to Herzliya."

"Don't believe a word of it," Gloria, a young press photographer, whispered in my ear between clicks of his shutter. "They say what you want to hear."

We were sitting in Kalkilya's labour exchange — three textile workers, a couple of lorry drivers, the head of the labour exchange — all Arabs — and, generally translating for us into and from Arabic, Rami Levi, in charge of the Employment Service for the Kalkilya-Tulkarm zone.

It had all started during a talk in another office, with one



Abraham Nimer's father lives in Amman. Does he help you? Quite the opposite — he expects me to send him money.

of Israel's most likeable industrialists, Ernst Wodak. His plant in Herzliya is 25 years old, and keeps expanding. Looking back, he recalls how Israel's reserve of job seekers ran out during the economic boom that followed the Six Day War.

"For two months, the exchange did not supply a single worker. We offered a prize for any employee who brought in a new applicant. We tried everything."

The textile trade is extremely competitive. Profits, says Wodak, come to three per cent of turnover. If machinery isn't used round the clock, the company faces a loss. By October 1968, Aderet decided it must seek labour from the West Bank.

"It wasn't an easy decision. Many of our workers live in Kfar Saba and were shelled over the years from Kalkilya. We talked to them. I said it was absurd that men, who should be around unused while half an hour from here people were sitting with no work. It would create a new war between Jews and Arabs. The men believed me."

Then we had to train these men. They were mostly farm boys, inarticulate, apprehensive. We discussed this, too, with our men. It was agreed that while there was no obligation to train them, we must treat the newcomers as fellow workers and not make fun of their initial difficulties.

Four years have passed since then. Last week we had a meet-

ing in the canteen on work topics. The Arabs were vocal in the discussion, wide awake. They identify with our problems. I call that very advanced integration."

Several Arabs are now heading shifts in the factory, said Mr. Wodak.

"Trouble? Only once, at the beginning. There was a quarrel, a Jew shouted 'dirty Arab' or something. We fired him, and that was that."

I asked whether there were any complications over sex. There could have been, he admits. Being nervous at the beginning, the managers noticed things that normally would not have attracted attention.

"A couple of girls wore miniskirts, and tended to strut around. We cautioned them that if an Arab was tempted, we'd blame the girl, not the man. We discussed the whole subject with both sides. It's really a community matter, we said — and the respective communities within the plant should deal with it. All we were concerned with was that there shouldn't be any family feuds to mar work relations."

The more senior workers, Jews and Arabs alike, are responsible people, said Mr. Wodak, and they keep an eye on the younger elements in their respective groups.

It all seemed too good to be true. I decided to visit Kalkilya and find out how the Arabs see it. The route was through Herzliya, Ra'anana, Kfar Saba — typical provincial townships still retaining the flavour of an agricultural moshava — until, on the other side of a crossroad, I found myself suddenly and unmistakably in the Arab world.

Despite its dramatic history as a stronghold from which Jordanians took pot shots into Israel (and latest reports say that spies have been arrested there), Kalkilya is a town of working folk close to the earth, whose chief preoccupation is getting away from poverty. We sat in the drab little office of the Employment Service (itself a novelty for the Arabs, who had never seen a labour exchange before).

Ahmed Abdul Karib appeared to be a typical case. He was employed in the Jordanian Public Works Department as an ordinary labourer. His daily wage was 40 piastres (IL4) and he worked 15 to 17 days a month. Now he gets IL23-24 a day, 28 days a month, net of tax and fringe benefits, and more for the



Abd Abu-Salme, secretary of the Labour Exchange.



Arab worker, at his job in the Aderet textile plant in Herzliya. (Photos — Gloria Salmi — Israel Sun)

Sabbath shift — which the Arabs like, because they receive time-and-a-half for working on a day holy to Jews, but not to them. But weren't prices lower under the Jordanians? Not enough to make IL60-70 a month, a living wage, says Karib. Anyway, "today prices have shot up in Jordan too. Renting a couple of rooms in Amman costs IL100 a month" — which is exactly what the youngest person in our group, Ibrahim Nimer, pays for renting two rooms in Kalkilya.

Numer is newly married, with no children yet, and makes IL650 a month net at the Heberon textile mill in Kfar Saba. Over the weekend he does two shifts, earning IL50 in one go. Abdul Rahman Arabas works at Aderet. He used to be a tailor, and earned IL200 a month. Now he makes IL800-850. Why did he stop tailoring? Because Israeli bombs destroyed his house.

He received compensation — 250 dinars for his two rooms (a dinar is roughly equal to ten Israeli pounds, and they all talk in terms of the Jordanian currency, even about payments by Israel). Was that enough to rebuild his home?

"No," he smiles, "but..." He waves his hand indifferently. After all, their present wages are to them a windfall. "We added another 250 dinars, and built three rooms."

What is the difference between then and now? Karib cheerfully lists the benefits on his fingers: "I have three rooms, a bath, a kitchen, a sun-heater, electricity, new furniture, two radios." A fridge, prompts another of them. Yes, a fridge, he adds. He also has two wives, five sons, three daughters and two more offspring on the way (both wives are pregnant).

Before, there was no electricity in Kalkilya. And who had a car in those days? They ask rhetorically. Dr. Faisal, the local headmaster, and the mayor. That was all. Today, there are more than 50 people with cars.

"Now I eat meat every day," says Karib with immense satisfaction. Before the Six Day War he might have it twice a month, and that because he kept pigeons for the purpose.

Is it worth your while working 26 days a month — wouldn't you prefer an easier life?" "No," Karib booms.

There is something in addition to the money to buy more consumer goods that mesmerizes people in Kalkilya — the status of the worker in Israeli factories. "The engineer in Aderet picks up a tool and works, like everybody else," says Karib. "I wanted to talk to an engineer in Public Works. I had to ask for an appointment a week ahead. It was a different world. There were people who got important

The operator of a textile plant in Herzliya is very proud of the integration of his Arab employees. DAVID KRIVINE visits the plant, and the workers' home town.

relish the fact that they no longer need to cringe before their superiors; and this they admire as an outstanding merit in the Israeli system.

But do not the Israeli workers look down on them? (I was by now frantically looking for a shortcoming in this paradisaical bliss.) No, not that either.

"We eat together, go on factory-organized trips together. We visit in each other's homes. The daughter of one of the Jewish workers got married. We were invited, and we brought a present..."

As we left our meeting, I found myself arguing with Gloria, the photographer. He thought it contemptible that these Arabs could put their national pride in cold storage in return for material gain. Of course, the richer they are — and the richer they become as time goes by — the more nationalistic they will get. But why should people consider their national pride wounded if they take satisfaction in a new experience of fair treatment, equal wages, full employment, meat every day, and access to other good things of life?

"The manager rolled up his sleeves, cleared up the rubbish by himself and put it in the dustbin. Then he fired the worker."

All the Arabs in the room — plainly not from the privileged sector in their own society —

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Kibbutz play a Korean hit

Mordechai Bernstein's 1937 Hebrew drama, "Daughter of the Kibbutz," was one of the most popular plays of the last season in Seoul. The Post's HELGA DUDMAN talks to the author.

ONE of the best-kept secrets of off-beat news is that an Israeli play, "Daughter of the Kibbutz," was among the top hits of South Korea's dramatic season.

As Mr. Cha Bom-Sok, president of the Korea National Drama Association and himself a playwright, who translated the play into Korean (from Japanese) wrote to the Israeli author, Mordechai Bernstein, "Our performance of your work was one of the most successful dramas in Korea this year. The five-day presentation at the National Theatre in Seoul from September 28 attracted 7,000 people — a considerable success in Korean drama records."

The play, written in 1937 by a veteran Israeli (who has never been a kibbutz member) but never been produced here, has had a curious translation history. In 1964 it was translated into Italian, together with six other plays, by Mr. Bernstein; that is why, in Seoul's English-language newspaper, the "Korea Herald," refers to the play as "La Figlia Del Kibbutz." Four of these six plays were then translated into Japanese, and "La Figlia" appeared on the Tokyo stage with great success two years ago.

"The translation to Japanese was from Italian," Mr. Bernstein explained to me, "because although quite a few Japanese speak Hebrew well, translation is something else again, and nobody was found who knew the language well enough for this. Not that I can judge the translation of course." Then last year, it was translated into Korean from the Japanese; which is why English translations of Korean reviews turn up as "The Maiden of Kibbutz."

The play has never been translated into English. Mr. Bernstein, a mischievous-looking, white-haired gentleman who will be 80 next year and who has an unsettling resemblance to Ben-Gurion ("No, you're not the first to mention it..."), seems to have emphasized romance rather than ideology, which may be why his play has appeal across time and space; Boy Meets Girl, obsolete as the formula sounds, Boy Loses Girl, and finally, as in this case, Girl Gets

What Seoul and Tokyo theatre-goers make of all this (the five acts run for two hours) is expressed in Mr. Cha Bom-Sok's letter: "I admit there were technical shortcomings, but the play

Portion of the week: Ezekiel 25, 25-29.21. Some time ago I received a letter from Finland asking my views on the comment of a well-known German Biblical scholar on the almost proverbial phrase denoting peace and tranquillity: "each man under his vine and under his fig tree" (Micah, 4, 4). The pundit opined that since one cannot sit under a vine, the verse referred only to a fig tree among whose branches a trailing vine had entwined itself!

I replied that only a few weeks earlier I had passed through the famed vineyards of Lebanon and was interested to note that in fact the Arabs do leave the trunk of the vine lying on the ground only, its head elevated by placing a stone under it. Jewish vineyard owners, however, tie the vines to stakes or other supports, and this procedure was attested to in the Midrash, which specifically refers to vines being tied to old tree trunks. I had no doubt, I told my correspondent, but that such was the practice in Biblical times as well, making it perfectly possible for someone to find shade under it. And in any case, had he not seen pergolas consisting of a vine trained over a frame enabling one to sit under it? (A Finn, he probably had not.) In this week's Haftara there occurs the verse, "And they shall dwell safely therein (in the Land of Israel), and shall build houses, and plant vineyards and dwell safely..." (28, 26). Although it does not say so explicitly, for the purpose of applying the above comment of mine to the Scriptural reading of this Sabbath, I am assuming that the second "they shall dwell safely" means "under the vines," since the dwelling in safety in the land has already been mentioned. But in any case, I am sure that I am right in my interpretation, since the verse in Micah clearly says "each man under his vine and under his fig tree." May that blessed day soon come!

L. I. RABINOWITZ

was presented with the best of all theatre today. But I'll tell you what. If you write a good play, I'll see to it that it gets produced. For myself, I just can't use connections."

In fact, I heard about the "Kibbutz" production in Korea from a friend of Mr. Bernstein's, who explained that he will not lift a finger for publicity on his own behalf. The friend was indignant that, with all the criticism we hear of our "image" abroad, when something turns up like this modest Far-Eastern triumph, we in Israel are told barely a word about it. The Foreign Ministry here sent Mr. Bernstein correspondence and reviews of the play, indicating gratification at the success; and our Minister in Tokyo wrote to Mr. Bernstein that "we have been convinced that the success of our play has contributed to the dissemination of knowledge of the Israeli culture in the Far East." But there the ball stops.

"No, I have no way of explaining the success in Korea," Mr. Bernstein said in answer to my question. "I've never been there, and the situation was quite different from the Tokyo

production, where my publisher (of the translated plays) took an interest, and where it was sponsored by the Israeli-Japanese Friendship Society. In Korea, the initiative came from the Korean Drama Association without any official sponsorship. I didn't receive any fees, but suggested that the Drama Association might instead take the play to some of the cities outside Seoul: there are four bigger than Tel Aviv."

Before saying goodbye and leaving Mr. Bernstein to his next appointment, I naturally could not keep back the inevitable question. How do you stay so young?

Without hesitation, he answered, "All my life I've loved." "Loved what?" I asked, assuming the answer would be something about the Zionist Homeland.

"Girls," said Mr. Bernstein, looking enthusiastic. "And also people."

TORA AND FLORA

At the recent Asian Publishers' Convention in Tokyo, Mordechai Bernstein, left, with Japanese delegate and Convention chairman, the Soviet delegate, and Indian delegate.

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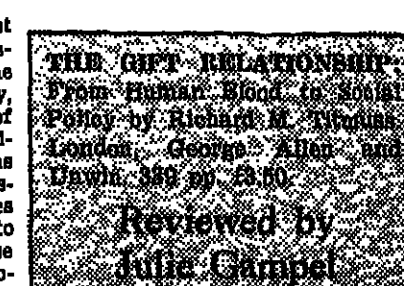
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ALTRUISM TODAY

Welfare politics and the citizen

Genesis translated into Guarani

THIS is a book of the utmost importance. It deals, in Professor Titmuss' own words, with "the role of altruism in modern society, an attempt to fuse the politics of welfare and the morality of individual wills." It does so by means of a study of blood-donor and transfusion services. Prof. Titmuss goes on to say: "If the opportunity to behave altruistically—to exercise a moral choice to give in non-monetary forms to strangers—is an essential human right, then this book is also about the definition of freedom."



Reviewed by Julia Campbell

Prof. Titmuss maintains that the ways in which society organizes and structures its social institutions—and particularly its health and welfare systems—can encourage or discourage the altruistic in man; can foster integration or alienation; can allow the "theme of the gift"—of generosity towards strangers—to spread among social groups and generations. In this respect he strongly champions the National Health Service—"the most unselfish act of British social policy in the twentieth century"—which, because structurally and functionally it is not socially divisive, and because it is based on universal and free access, has allowed sentiments of altruism, reciprocity and social duty to express themselves.

He believes that policy and processes should enable man to be free to choose to give to unnamed strangers. They should not be coerced or constrained by the market. In the interests of the freedom of all men they should not, however, be free to sell their blood or decide on the specific destination of the gift. The choice between different kinds of freedom has to be a social policy decision—a moral and political decision for society as a whole.

Particular groups
Prof. Titmuss specifically addresses his questions concerning freedom and the role of social-policy instruments in extending and safeguarding freedom to particular groups in the population: to those who may give or receive blood; to those who are eligible and not eligible to give; and to doctors, pathologists, administrators and many others concerned, calling on the law to safeguard patients and to remain true to their ethical standards. We are all involved as citizens, health workers, or patients—in these issues. Ultimately, all of us, in our different capacities, have to decide if our freedom is to be curtailed by the forces of the market or safeguarded and extended by the intervention of the state acting through non-discriminating social institutions.

In his "Commitment to Welfare," Prof. Titmuss tried to define the territory of social policy and to distinguish the "social" from the "economic" in public policies. He quoted from "Industrial Society and Social Welfare" by Wilensky and Lebeaux: "Modern social welfare has really to be thought of as the help given to the stranger, not to the person who by reason of personal bonds commands 'I without asking.'"

"Who is my stranger?"
A question provoking an even more fundamental moral issue than "why give to strangers?" is "who is my stranger?" In the relatively affluent, acquisitive and divisive societies of the 20th century, if obligations are extended, what then are the connections between the red-proofs of giving and receiving and modern welfare systems? To speculate in such ways from the standpoint of the individual about gift relationships leads inevitably into the realm of economic theory. In particular, Prof. Titmuss asks: "economic man" question about "social services" and "social welfare" which are or may be redistributive in

something to be bought and sold. Prof. Titmuss asks, what ultimately is the justification for not permitting individualistic private markets in other areas of medical care, and in education, social security, child foster care, the use of patients and clients for professional training and other "social service" institutions and processes?

In different societies the means of procuring blood vary from complete reliance on completely voluntary donors to the free play of commercial forces, procuring the blood through the price it commands. Prof. Titmuss compares on the basis of detailed documentation a variety of countries, ranging from South Africa and the Soviet Union to Britain and the U.S. What emerges as a major consequence of this undoubtedly classic case study—the effects in social, ethical, political and economic terms of blood donor systems in the different countries—is the significance of the "externalities" (the values and disvalues external to, but created by, blood-distribution systems) and the effects of these externalities on "the quality of life."

External effects
At one end of the spectrum of externalities is the individual contaminated with hepatitis; at the other the market behaviour of economically rich societies seeking to import blood from other societies who are thought to be too poor and economically decadent to pay their own blood donors. "External effects" which result from the commercialization of medical care and blood-donor systems in one country now have to be redefined and evaluated in international terms. They include the effects of exporting as models to economically poorer countries the values and methods of commercialized blood markets; the cumulative effects of maximizing profits in hospitals in one country on the international distribution of doctors and nurses; and the effects of extending on an international scale the operations of profit-making hospital corporations.

The question of choice, and the role of social policies have to be seen in this wider context of externalities. To present the case for "consumer choice" simply in terms of the individuals' right to buy medical care or to be paid for supplying blood is only the first stage in the process of political choice. A later one in the escalation of these externalities may be the creation of a "blood proletariat" servicing larger areas of the world and not just the American and Japanese peoples.

Prof. Titmuss cannot answer the pertinent questions he raises: To what extent were the citizens of these and other countries made aware of the true nature and consequences of these choices? Who made these choices about harmfulness, beneficence, justice and freedom? But he can, and does devastatingly, conclude from his study of the private market in blood in the U.S. that one of the dominant effects of the commercialization of blood and donor relationships is the distribution in terms of blood and blood products from the poor to the rich. In addition, scientific standards are lowered and critical areas of medicine are subjected to the laws of the market place. Moreover, the commercialized blood market is badly inefficient, 6-15 times more costly in terms of price per unit of blood to the patient (or consumer) than the voluntary system in Britain with substantially greater risks for the patient of disease and death from contaminated blood.

Dr. Gompel, works for the Health Ministry's Mental Health Department in Jerusalem.



Miriam Varon and her husband, Benno Weiser-Varon, former Israel Ambassador to Paraguay, present a copy of the Guarani Genesis, handwritten on hide, to President Zaiman Shazur.

By MIRIAM LASERSON VARON
GUARANI, the second official language of Paraguay, is not a primitive language, although it is the tongue of the outlying population of the republic. It is a very rare peasant who can speak a few words of Spanish, though the children learn Spanish at school like a foreign language. In the social and business world of the capital, Asunción, the language is Spanish. But in the markets and kitchens and backyards, Spanish words submerge take on Indian endings and variations, and with rising emotion or excitement, Guarani comes to the fore. In other words: Guarani is the Yiddish of the Paraguayan. The outsider who manages to use a few words here and there, has made the first steps in approaching a people suspicious of strangers and reticent in a mixture of pride and shyness.

Not primitive
As I have written, it would be a grave mistake to call Guarani primitive. It is logical, expressive and rich in every nuance, regarding every aspect of life as it was lived by the original population. To modern man, and in particular to city dwellers, a sunset is a sunset and there are not many occasions to enjoy one. The Indian has seven different words for sunset, each one denoting a specific stage of the sky as it goes through the transition from day to night. The hierarchical structure of family and tribe on which society was founded is reflected in the specific words used in addressing a family member. When somebody speaks of "my brother," the word he uses denotes precisely whether the speaker is a younger brother, an older brother or a sister. A man and a woman, speaking of the same child, will use different expressions to say "my son."

The customs and the traditions, the needs and beliefs of an ancient people are there, in the language, ready to be resurrected by a bit of imagination and intuition.

This is no treatise about etymology—merely a few examples to eradicate any notion of a "primitive" language. A language that has produced literature; mainly legends and poetry. Yet—and this is no contradiction—most of the spoken language is impure, intermingled with bowdlerized Spanish—limited to

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Yitzhak Katzenelson's "VITTEL DIARY" (MAY 22, 1942—SEPT. 18, 1942) 297 p. Price: IL15.50
Notes by the great mourner of the Holocaust, written at the Vittel concentration camp, describing the last days of the Warsaw Jewish community. The book also contains biographical notes on the poet's life and death.

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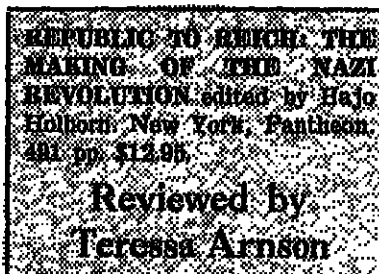
HOW THE NAZIS CAME TO POWER

THE West German Government set up in Munich in 1949 the Institute for Contemporary History "to promote extensive research into the history of the Nazi period and to reveal to the Germans the truth about the events in which most of them had been willing though not always knowing participants" (from the Introduction by Hajo Holborn). Since then the Institute has published many valuable monographs and studies on National Socialism. Hajo Holborn has selected ten essays from the Institute's journal "The Quarterly of Contemporary History" to trace the development of Nazi power from the early 1930s to the war years; editorial notes and useful bridging material were added, after Professor Holborn's death, by Susan Gyarmati. The articles, translated into English for the first time, represent the work of Germany's best (mostly younger) historians.

The Reichstag fire

One of the most interesting chapters in the work of Hajo Holborn, an outstanding authority on the German socialist movement, who writes on the seemingly inexplicable passivity of the Social Democratic party in the face of the Nazi takeover. Why did the biggest Weimar political party, a professedly revolutionary movement with an enthusiastic paramilitary organization, the Reichsbanner, at its disposal, make no move to defend itself by force or a general strike? Matthias blames the psychological inhibitions of the Social Democratic leaders, paralyzed by the thought habits of their years of respectability, and unwilling to risk the elaborate party apparatus by violent action. Particularly culpable, Matthias argues, was their failure to act against von Papen's 1932 ouster of the Social Democratic government of Prussia: an impressive show of resistance would probably have led Hindenburg and the Army, with their dread of civil war, to abandon the chancellor. The SPD wasted "the last chance of extending to the right and left" as an open conflict would have united the Left (even the Communists), and forced the apprehensive South German Länder and hesitant elements of the Centre to take a clear-cut stand for or against the Nazis.

Theodor Eichenburg, editor of the Quarterly and one of the older scholars represented, draws on his personal acquaintance with Weimar politicians, and examines the role personality quirks played in the



events of 1933. Herman Mau convicts the Army of more complicity in the Roehm purge of 1934 than is generally assumed. Günter Moltmann brilliantly analyzes the so-called "Total War" speech delivered by Goebbels shortly after the Stalingrad debacle, both for its contents, the rhetorical devices that made it such an outstanding success, and for its origins in the palace intrigues around the disintegrating Hitler. Moltmann qualifies the emphasis formerly placed by himself (and still maintained, for example, by Sir Basil Liddell Hart in his recently published

"History of the Second World War") that the Allies' insistence on unconditional surrender was the vital factor in the Nazis' preserving their grip on the populace once the tide of war had turned. Hildegarde Brenner, in a rather convincing but enlightening discussion of the part artistic policy played in the political power struggle of 1933 and 1934 between the more and less revolutionary wings of National Socialism, demonstrates Hitler's contempt for the Volkish ideology that was so important in smoothing the way for his takeover.

Erratic style

Not all the essays included are equally as fascinating as they are scholarly. Karl Dietrich Bracher, probably the best-known German political scientist internationally, is disappointingly represented by a brief outline of the steps taken by the Nazis in winning total control of Germany; it reads like lecture notes for a History I course, and seems out of place among the other, more intensively analytical studies in this book. Presumably

the editor could not resist the temptation to include Bracher's name in the table of contents. Hans Buchheim's examination of the exact jurisdictional status of the Third Reich is certainly valuable but inevitably a little tedious. Paul Kluckhohn's elaborate chapter-and-verse demonstration of what no one has ever doubted — that the Nazi European policy was in fact economic exploitation — and Hans-Günter Zmarzlik's lengthy examination of the impact of Social Darwinism on German intellectuals, makes one admire their perseverance.

This collection of articles is an extremely impressive sample of varied interest, and approaches displayed by German historians in the study of National Socialism. The translation, as is usual with Ralph Manheim's work, is excellent, free from any trace of awkwardness that so often makes translated scholarship dully reading. One can only hope more of the essays of "The Quarterly of Contemporary History" will be made available to the English-speaking public.

A child of the Holocaust-time

ONE of the most fascinating themes of world literature is the motive of the struggle of an individual against overwhelming odds. The Holocaust literature unfortunately suffers from the fact that those who have most to tell are not always able to write well. It is for this reason that some of the best Holocaust novels suffer from an unorthodox form of literary composition.

Martin Gray's autobiography, written with unusual vigour by Max Gallo, is an excellent example of perfect team work. The original French edition had an excellent reception by the literary world and became a bestseller. The American edition became the choice of the "Book of the Month" Club in December, 1972. It has been also translated by Leon into German and many other languages.

Over 300,000 Jews lived in Warsaw before the outbreak of World War II. Martin was only 15 years old, when the Germans marched in, and Jewish existence became a nightmare of starvation, disease, discrimination, blackmail, rape and robbery. Within less than three years Warsaw became "Judenrein," except for the few survivors who went into hiding.

'Cats' and 'beduins'

Poles excelled in the jolly hunt for "cats" or "beduins," as the Jews were nicknamed. Jews were betrayed, not by their proverbial Jewish features, but by their eyes, which harboured constant dread. Fear paralyzed the will to live and turned whole communities into helpless sheep. One of the more favourite tests applied to the victims, whose nationality was in doubt, was a powerful slap on one cheek. If the head moved, the victim was considered to be a Jew for sure. Nazis favoured this application of the New Testament commandment over a much simpler one: that many Jews underwent painful operations to hide their identity. Eventually a natural selection took place, and only those remained who had mastered a new art — that of survival under totally impossible conditions.

Martin, Mandel or Majtek was taught by his father that, unless he learned to conquer fear and to live in constant danger at ease, he would be doomed. Perhaps it was his natural strength which helped him to develop these qualities. The sole provider of his family, he found out fast how to live dangerously, to fool his persecutors, and to take chances. When badly beaten by a gang of Polish hoodlums, Martin did not run away as others would have done. On the contrary he decided to profit from such an unexpected contact with the Gentile world. He went after his persecutors, and finally offered them an excellent deal — he went with them into a perfectly functioning smuggling enterprise. He and his partners, the Polish hoodlums and a few chosen Jews, smuggled into the starving ghetto more precious food than all the official rations amounted to.

In the days of the ghetto armed struggle, Martin exploited his contacts to smuggle in arms. Betrayed more than once, caught by the guards, cruelly beaten, hanged by his fists (he is unable to lift his

AU NOM DE TOUS LES MIENS by Martin Gray as told to Max Gallo. Translated from the French into Hebrew by Aharon Amir. Weidenfeld and Nicolson Jerusalem, 1972. 328 pp. IL17.50. "FOR THOSE I LOVED" Little Brown, New York edition, December, 1972.

Reviewed by Alexander Zvielli

arms today), Martin continued to follow his father's advice: survive. He fought in the ghetto militia, bribed Polish police and German guardsmen. One day he might be walking around dressed like a Volkadoutch to frighten the Poles, within minutes he could change his appearance to that of a simple Polish country lad, unable to understand German so as to fool an S.S. officer. In spite of the fact that he knew that a single grimace, a split second, an entry into a house without an emergency exit might cost him his life, he never stopped running, arranging things, trying to make the most of every situation.

Stretches luck

Once or twice he stretched his luck too much and was caught. He bought his way out once, another time cleverly arranged a risky escape. He was caught once more, and this time nothing helped, he landed in Treblinka. He was lucky, he went to the left and Semite features, but by their eyes, which harboured constant dread. Fear paralyzed the will to live and turned whole communities into helpless sheep. One of the more favourite tests applied to the victims, whose nationality was in doubt, was a powerful slap on one cheek. If the head moved, the victim was considered to be a Jew for sure. Nazis favoured this application of the New Testament commandment over a much simpler one: that many Jews underwent painful operations to hide their identity. Eventually a natural selection took place, and only those remained who had mastered a new art — that of survival under totally impossible conditions.

Wearies of revenge

It was within the ranks of the Soviet political secret service that he learned to conquer fear and to live in constant danger at ease, he would be doomed. Perhaps it was his natural strength which helped him to develop these qualities. The sole provider of his family, he found out fast how to live dangerously, to fool his persecutors, and to take chances. When badly beaten by a gang of Polish hoodlums, Martin did not run away as others would have done. On the contrary he decided to profit from such an unexpected contact with the Gentile world. He went after his persecutors, and finally offered them an excellent deal — he went with them into a perfectly functioning smuggling enterprise. He and his partners, the Polish hoodlums and a few chosen Jews, smuggled into the starving ghetto more precious food than all the official rations amounted to.

Nevertheless, and with scant knowledge of English, Martin tried his luck at several jobs. Baten by Brooklyn thugs, he still refused to accept a grey, uneventful existence. The inner force which drove him all these years continued to urge him onwards until he finally found ways and means to use all his experience to create a lucrative business. He sold antiquities, imported them, manufactured them. In Germany, sold them in New York. He travelled all the time, worked 20 hours a day, using all his powers of persuasion he made his way through the maze of customs,

banks, official restrictions. New York, Montreal, Paris, London, Berlin became the centres of his ingenious business activities. He created an export-import empire, owned property, always alone, always on the go.

Finally his first great love, Dina, persuaded him to abandon his business activities and to retire at the age of 35. They decided to settle on the Riviera, and to bring up their children as Frenchmen on French soil. Martin bought a beautiful home and lots of land to assure the future of his sons. For the first time in his life he was happy and safe. It was true that he had lost all his family in the Holocaust, but with Dina and their four children he reached a peak of happiness. Then fate struck him again.

On Saturday, October 3, 1970, a fire broke out in the neighbourhood, and borne on strong winds, the flames engulfed his house. Dina and their four children perished. Martin remained alone, the fires which he had seen in the Warsaw ghetto and in the ovens of Treblinka and which troubled his consciousness all the time had caught up with him again. This tragic and unexpected end throws a huge question mark over the whole story. Like a modern Job, Martin sat down to write his story.

Every memory of the Holocaust is precious, and deserves our full consideration. Should we be angry with Martin for having chosen Southern France instead of Israel as his conception of security? Should we be angry with a man who, having suffered so much at the hands of hostile strangers, decided to continue his life and that of his children among total strangers once more? It is true that we Israelis are used to many similar tragic events: many concentration camp survivors or their children fell in the defence of Israel. But we are doubly shocked by Martin's tragedy because of the futility of his life work, the terrible waste, the unpredictable irony of fate. There can be little doubt that



Martin Gray — a modern Job tells his story. (Photo courtesy of Weidenfeld and Nicolson Jerusalem.)

Martin's book should be recommended to young Israelis. They will certainly appreciate it as a perfect adventure story, and it will help them to understand the world of the Holocaust, the tragedy of people in exile, people without roots or hope.

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THE JERUSALEM POST MAGAZINE

FRIDAY, JANUARY 5, 1973

When the house committee called an urgent meeting, it was naturally about the whitewash flaking off the southern wall. When the discussion was at its height, Mrs. Kalanlot remarked.

"Now is a good time to buy elephants."

"Why?" we asked. "Why now of all times?"

"Because their price is still what it was before inflation," Mrs. Kalanlot informed us. "IL6 per kilo, plus 72 per cent purchase tax and 85 per cent customs duty. If I had the money, I'd certainly buy an elephant."

We disapproved in the strongest terms. Felix Selig, making no attempt to conceal his scorn, said:

"Don't be surprised if the price of elephants sends the cost-of-living index spiralling upward, and empties the shopping-bag, and then there's a wage hike, and in the end we stand where we were at the beginning."

Ziegler laughed fit to bust. "Buy an elephant — why, that's priceless," he guffawed. "You know, sometimes I have a feeling, folks, that you are not quite normal! An elephant! And what next? Who nowadays buys merchandise which does not come from a hard-currency area? Elephants are not dollar-linked, and any babe in arms will tell you that there is no chance of the price rising."

Time to buy

"And what if it does rise?" I asked. "After all, it's only worth while buying elephants when prices are low, because that way there's the chance of a quick killing. Once they get more expensive, they're worthless, because you can't sell them, as they haven't got any chance of rising in price."

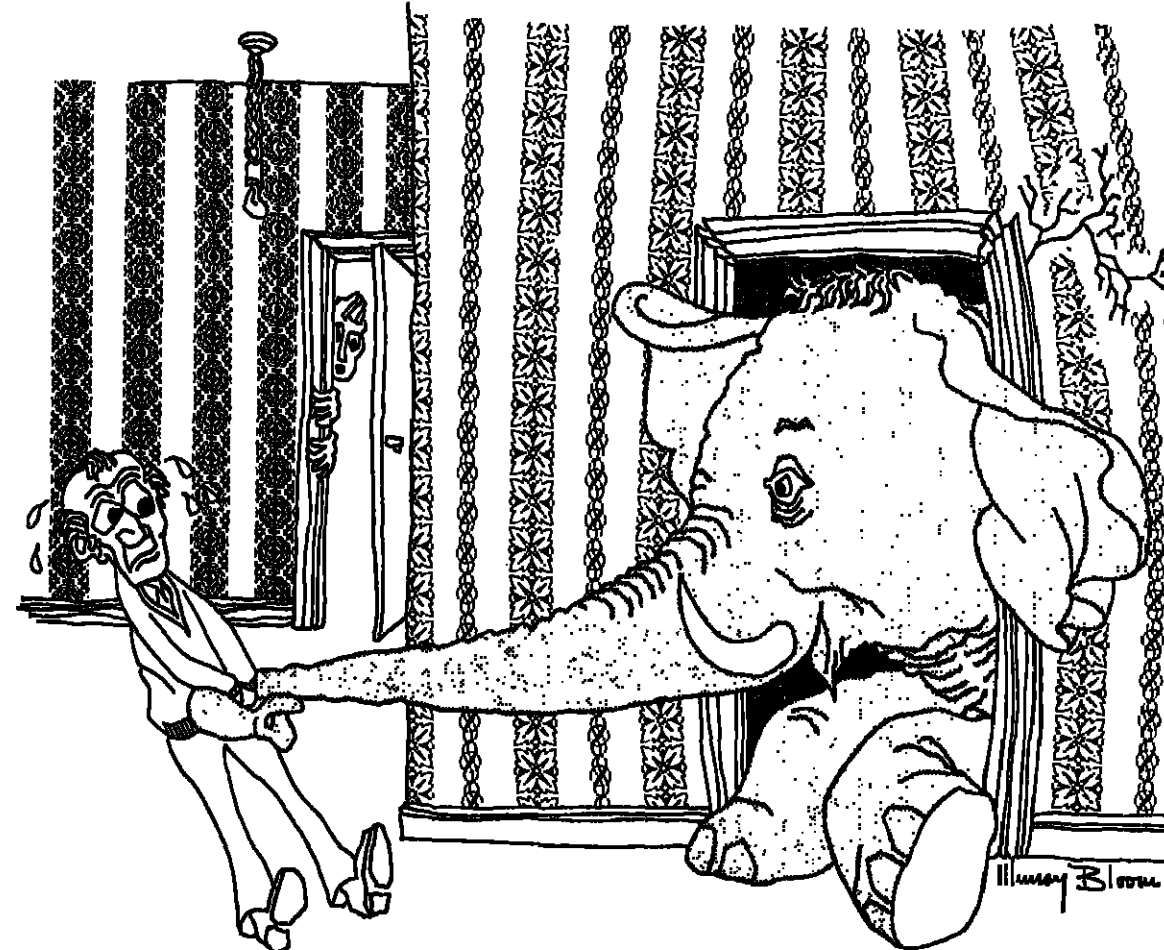
They didn't quite understand that, and we dispersed. I told the wife about the elephant.

"Buy one," she mused. "Just to be on the safe side."

I went to Mazalgovitch's pet shop and asked for an elephant. Mazalgovitch replied without raising his eyes,

INFLATION

by Ephraim Kishon



"Right now I'm out of elephants."

I looked round the shop. Of course! In a dark corner, behind the parrot cage, stood a cow elephant.

"And that?" I asked Mazalgovitch.

He blushed and confessed that he was worried about the fate of his stock.

"Today I sell, who knows how much I'll have to pay tomorrow?"

he apologized. "I have two elephants in the customs as well and can't clear them, because the

Government is demanding a surtax, claiming that the price of elephants will go up if a surtax is levied on them."

I left empty-handed. To tell the truth, I was not too sorry — after all, I had managed to live until now without an elephant. And then what did I see on Weizmann Street? Ziegler calmly walking in the roadway with an elephant on a leash.

"Listen," I turned on him. "Where did you get that elephant?"

"What elephant?" Ziegler asked.

"The one behind you," I pointed.

"Oh, that?" Ziegler slammered.

"It's not mine. My cousin is on reserve duty and asked me to exercise the poor animal."

That sounded fishy. Since when does one have to exercise elephants? What does he think it is, a dog?

The wife, too, thought the idea absolutely ridiculous.

"There's something going on in this house," she said. "Since yesterday I've heard trumpeting

coming from Mrs. Kalanlot's apartment. She must have read that the Government is about to abolish the tax on pachyderms."

It is horrible to realize that everybody else is taking steps and only you are allowing events to overtake you. Also, the house had developed a noticeable lilt. In the night we heard muffled thuds on the staircase. We peeked out. Erna Selig and her husband were tiptoeing in with two elephants in tow.

But it was only next morning, when we opened the newspaper, that we understood the meaning of all this activity. An official inquiry into the circumstances of linked tusk prices had been opened.

Wife enraged

So the wretches were taking care of themselves! Our bedroom ceiling was sagging. The little woman had an attack of hysterics. "Go," she shrieked, "and don't come back without an elephant! Everybody knows how to look after himself except you!"

That very evening I got an elephant at a most reasonable price. I bought it from a tax-exempt new immigrant. We moved the elephant at sundown, when there were fewer people on the streets. Why should they see I'm panicky, right? The elephant could hardly squeeze through the entrance, which was much lower now that the whole building had subsided several inches into the ground. We carefully concealed the animal on the kitchen porch. (New immigrants may not sell their elephants for at least a year, or else they pay luxury tax.) We went to bed, perhaps for the first time since the inflation, in a better mood.

"You see?" I said to the wife.

"Now I'm calm."

Next morning the house collapsed. Out of the debris eleven dazed elephants extricated themselves and set off at a wild gallop towards the market. People say all this could have been avoided had they been tied to the index.

Translated by Yohanan Goldman (By arrangement with "Ma'ariv")

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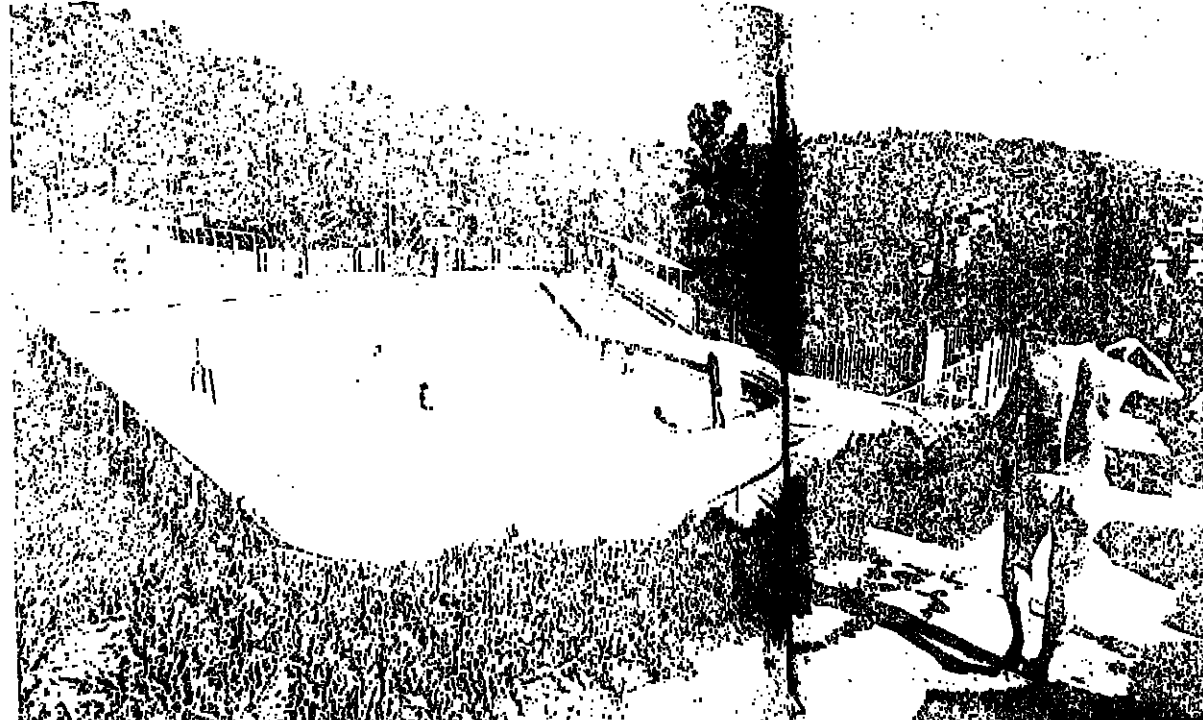
THE JERUSALEM POST MAGAZINE

PAGE FIFTEEN

מכאן אל תפסי



Four-lane road winds through mountain landscape from Sha'ar Hagai up to Jerusalem. (Werner Braun)



The swimming pool at Kiryat Anavim, one of the many kinds of recreational facilities that will be developed in the Corridor. (David Rulinger)

Plan for the Corridor

The Jerusalem Corridor is for most people a green blur seen out of the corner of the eye as they drive up the road from the coastal plain to Jerusalem. In the not distant future, however, the Corridor is to become not just a passageway but a major tourist attraction, a hotel centre and the site of new suburbs.

ABRAHAM RABINOVICH reports.

THE fortunes of war have left Jerusalem with one of the most attractive approaches of any capital in the world—rolling, forest-covered hills and a roadside unblemished by billboards, used car lots or similar suburban fallout. It was the dead-end character imposed on the city for 19 years by the 1948 armistice lines that kept off the real estate pressures that throttle the entries into many cities. Jerusalem was a sleepy provincial town and there was no great demand to build motels or petrol stations on its outskirts.

The Six Day War changed all that. Jerusalem became a major focus of tourism, a throbbing crossroads, and the fastest-growing city in the country. The pressures came soon enough—several requests for petrol stations on the main road, for villa developments, for hotels and institutions.

Two years ago the task of ensuring that the open Corridor did not become a cluttered alley was assigned by the Matei Yehuda Regional Council, the Israel Lands Authority and the Jewish Agency to a planning team headed by Shlomo Aronson. Last week the team's proposals were approved by the local planning committee and forwarded to the District Planning Commission for final consideration.

The plan would bestow a completely new role upon an area whose stony slopes have been arduously terraced by countless generations of farmers and fought over by countless armies.

Extending westwards for 20 km. from Jerusalem to Sha'ar Hagai (Gateway to the Valley), the Corridor has a history that can be partially read in its terraces. These ancient remnants bespeak a high degree of engineering and agricultural sophistication.

It was during the Second Temple period that the hills were

most heavily settled. That city has never been approached except for Arab settlements prior to the War of Independence. But even then, the evidence of the terraces was only 60 per cent of the work only 60 per cent of the work.

In 1948, the site of the Corridor as Hagana command post to fight the way through the Arab-dominated hills to the besieged city, the terraces of some of those hills are now mute roadside monuments. All the Arab villages in the Corridor were abandoned during the bitter fighting for Abu Ghosh and two hill neighbours, Ein Rafa and Beit Nakuba.

Building settlements

At war's end, the government of the new state gave priority to establishing a ring of Jewish settlements in the Corridor to ensure that Jerusalem's lifeline would not be throttled. Only for Jewish settlements had existed there before the war—Kiryat Anavim, Be'er HaChaim, Motza and Beit Na'im. Close to the main road, these were set up in the first three years after independence.

Security is one thing, but the steep topography and the stony slopes have been arduously terraced by countless generations of farmers and fought over by countless armies. The plan would bestow a completely new role upon an area whose stony slopes have been arduously terraced by countless generations of farmers and fought over by countless armies.

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Preventing Jerusalem from crawling westwards in an uncontrolled sprawl of suburbs. Aronson proposes dividing the Corridor into four "tiers." (The Matei Yehuda Region, for which the plan is being drawn up, includes not only the high hills that constitute the Corridor but a comparable stretch of foothills to the west.) Abutting the city would be a green belt 3 to 5 km. broad, aimed primarily at keeping the city's waist tucked in at its present position at the edge of Nahal Sorek. Development within the green belt would be strictly limited although, as settlements in the Corridor, hotels, rest homes and the like would be permitted in existing settlements in order to supplement their income. A motel for Beit Zayit has already been approved by the local planning committee.

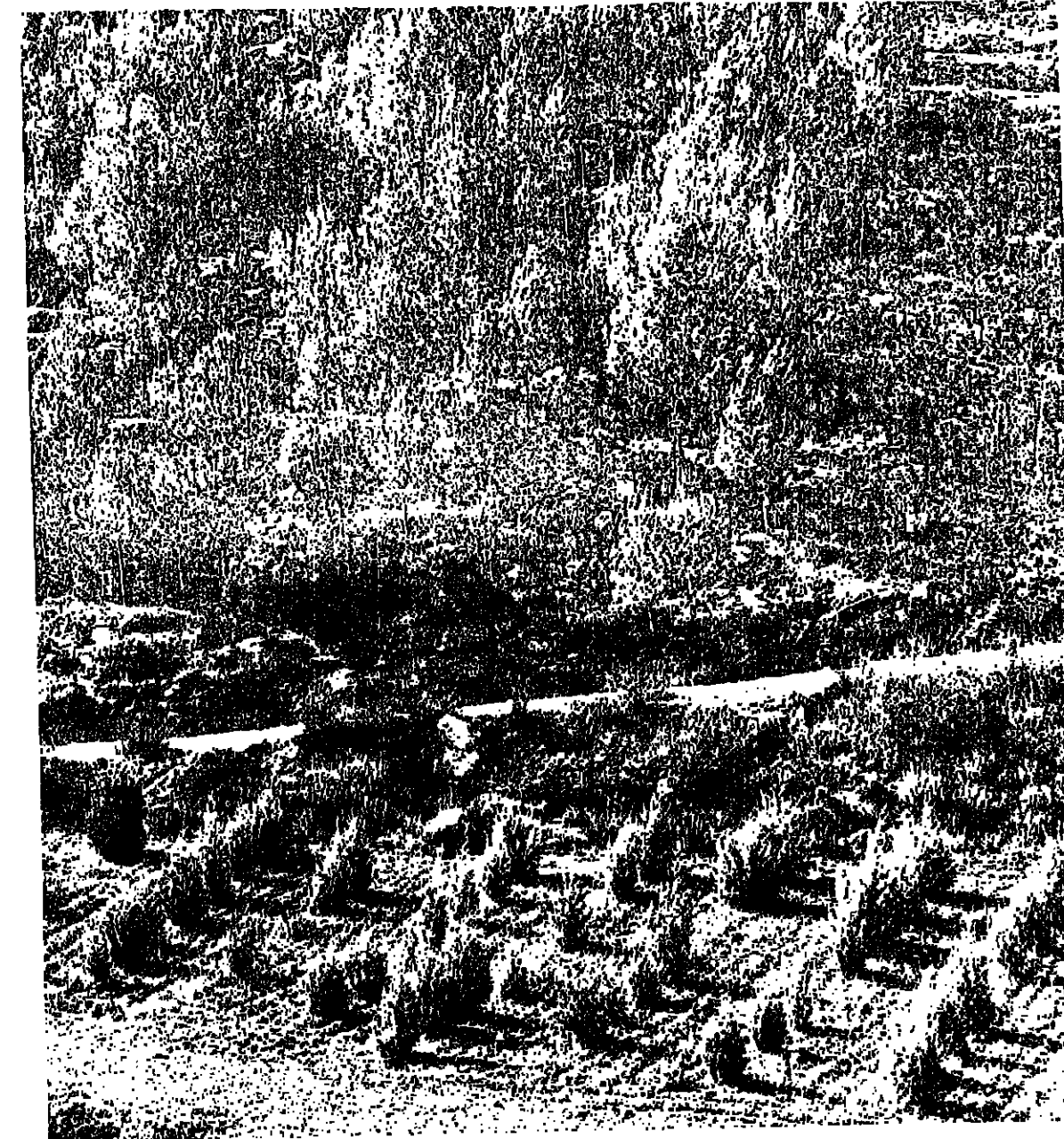
The principal area for overnight accommodation, however, is in the middle ring, designed to take the brunt of development pressure in the Corridor. The facilities here will range from extra rooms in the homes of moshav families to four-star hotels. The plan sees the need for 4,000-5,000 guest rooms in the Matei Yehuda Region by 1985, most of them in the hill country. This is more than exist today in all of Jerusalem. Most of the hotels will be popularly priced and designed for internal use as well as foreign tourism. Four motels and three hotels are envisioned for the Neve Ilan area alone.

The middle tier will also accommodate institutions such as the asthma clinics and convalescent homes planned for Givat Yairim, not far from Hadassah Hospital.

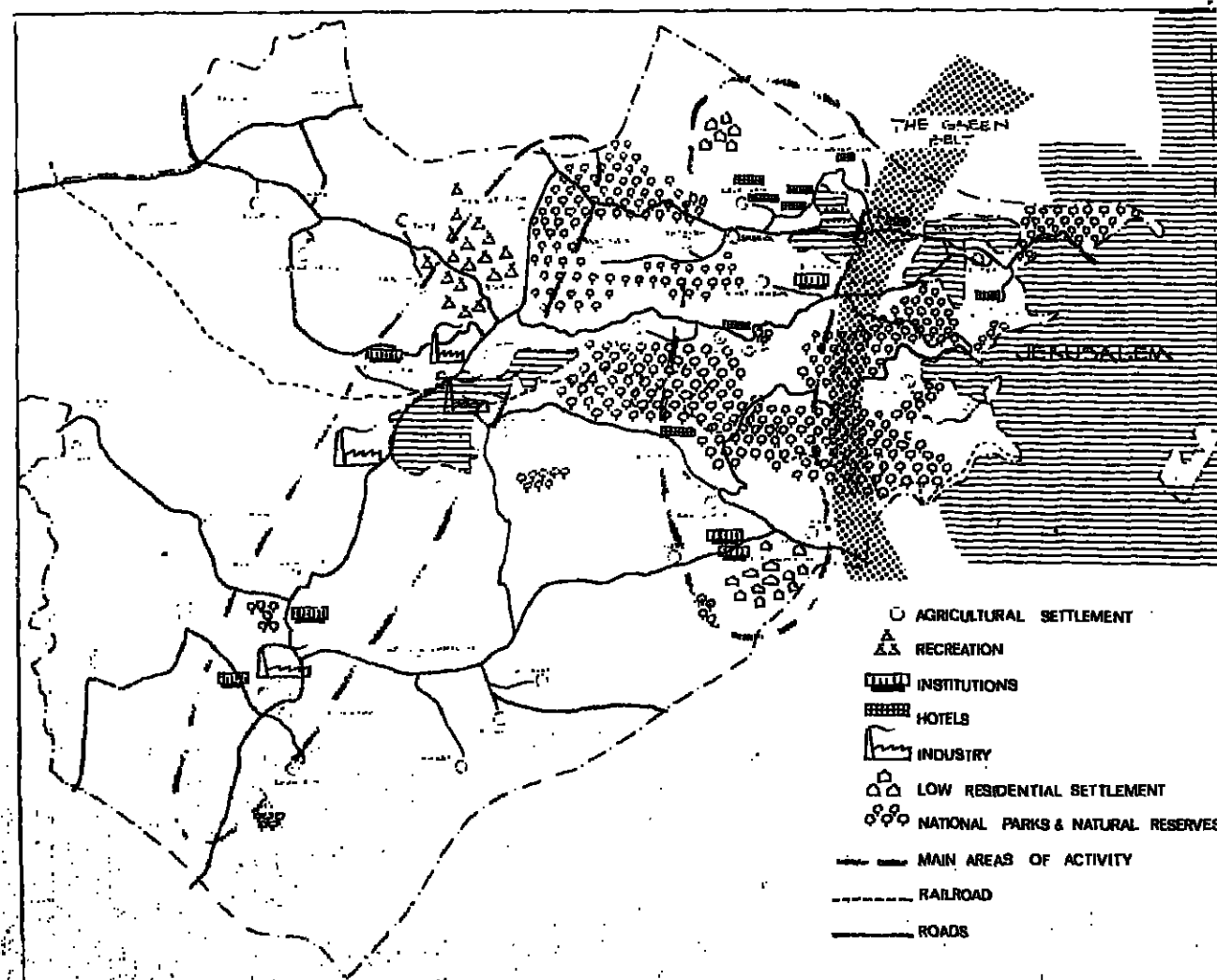
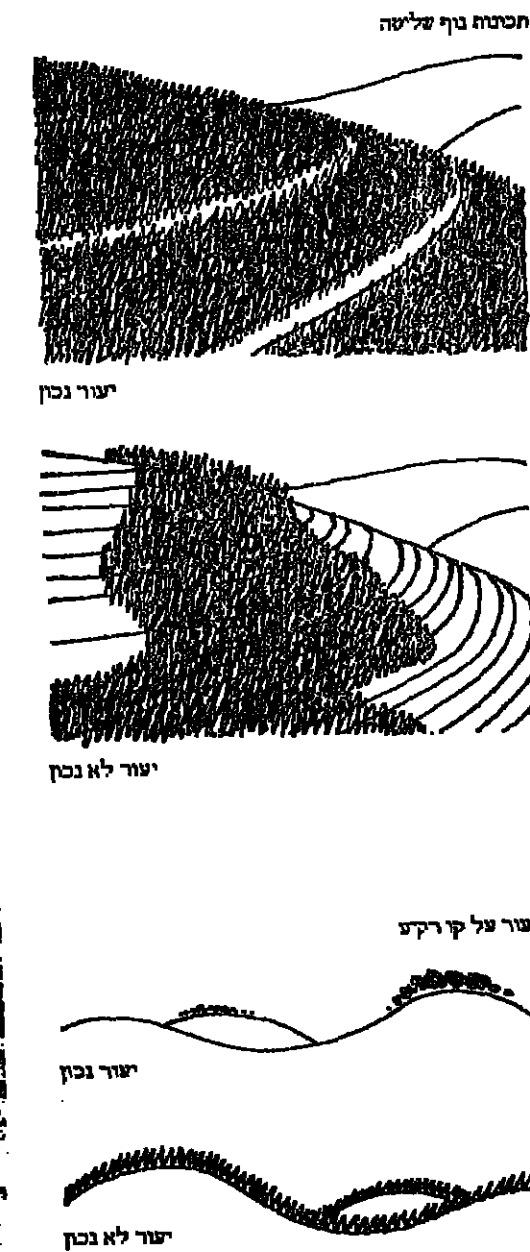
Strict architectural controls would limit buildings in the Corridor to three storeys and require them to be faced in stone.

The plan has two other principal goals:

- Developing the Corridor as the major weekend recreation area for the bulk of the country's population.



Afforestation in the Judean Hills, above, and sketch from the plan showing proper planting of trees (top and third photos) and improper planting (second and fourth pictures). (Braun photo)



Map shows 'tiers' envisioned by plan. From right, they are the 'green belt' outside Jerusalem, an area for hotels and institutions, a national park and forest area, and the industrial belt around Beit Shemesh. A villa suburb would be developed at Tsur Hadassah in the south and a 4,500-unit development at Mevasseret Zion in the north.

The third tier, reaching down to Sha'ar Hagai, is to be set aside for national parks, forests and scenic reserves. At the foot of the high hill country, centered on Beit Shemesh, is to be a fourth tier serving as an industrial and administrative centre surrounded by large recreational areas.

There are today in the Corridor 22 Jewish settlements, three Arab villages, several institutions for wayward youth and the mentally disturbed, a yeshiva and a monastery. The population includes 10,500 Jews and 2,200 Arabs. Of the Jews, some 4,500 are in Mevasseret Zion. The Corridor Jews are mostly of European and Moroccan origin.

Wishing to maintain the area's rural character, the planners have proscribed new suburban development with two exceptions—a 4,500-unit low-density development proposed for Mevasseret Zion and a villa suburb at Tsur Hadassah.

The location was deliberately chosen for its relative remoteness from the city, cut off by Nahal Refaim and entailing a 25-minute drive via Hussan, just across the former green line.

The Lands Authority had wanted to develop a villa suburb at Aminadav, just outside the city limits, but the planners opposed this as a temptation to the very sprawl they were trying to avoid. If Aminadav were urbanized it would be almost impossible to prevent other developments crawling out of the city to meet it. The master plan for Jerusalem called for a defined edge, a point where the city stopped and the countryside began. This concept has been ignored to the north of the city, where the Housing Ministry is building the 8,000-unit Ramot development beyond the previously designated edge. On the west, however, the Matei Yehuda planners are determined to hold the line against such overkill into their territory. Their idea is that any additional suburbs should be developed outside the Corridor, to the north and east of the city.

The Moroccan immigrants who were brought to the site directly from Haifa port in 1956 found houses without doors or windows and Arab Legion positions a few score yards away. They persevered, finding employment in the city and as agricultural labourers, and are now living in one of the most desirable locations

in the Jerusalem area. Today their houses are indeed surrounded by gardens, or at least trees, and a recent visitor found that three residents have built private swimming pools in their back yards.

The now 4,500 units are to be built near the former green line and will not be seen from the Tel Aviv road. The planners regard it not as a new suburb, but as an extension of the existing Mevasseret-Motza suburban complex.

Tsur Hadassah on the southern fringe of the Corridor, which until now has been only a regional service centre, will have 1,800 villas. The site is already being parcelled, and plots will be sold by the Lands Authority to individuals who will build their own homes.

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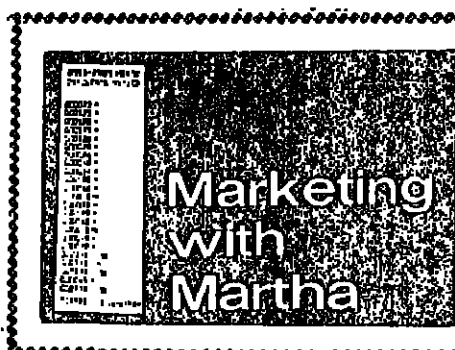
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QUEEN FOR A DAY

VARIOUS government ministers — most recently Minister of Commerce and Industry Haim Bar-Lev — have berated the public for what they consider excessive spending on bar mitzvot, britot milah and, most noticeably, weddings. Instead of screaming at every rise in prices and taxes, the public should curb its own spending on these so-called luxury celebrations, our leaders say. When his son was bar-mitzvah, Minister Bar-Lev said, he invited a few close friends to a modest party at his home.

Perhaps Minister Bar-Lev can more easily get away with a "modest party at home" than can Mr. Average Citizen whose friends expect a party for a daughter's wedding. Moreover, Minister Bar-Lev has a home and garden which would facilitate even a big party at home. Mr. Average Citizen does not.

The blunt truth is that under present conditions the middle and lower economic segments of the population will continue holding lavish celebrations — which can cost, easily, IL10,000 (figured at a IL30-a-plate dinner-plus-accessories at a rented hall, for 300-350 people), even if it is clear lunacy. Big weddings will only cease when it becomes fashionable not to hold them — or when young couples begin to protest that the IL10,000 or IL15,000 spent on a wedding could be better used as a down-payment for a flat (if public housing were available at such modest rates) or the purchase of, say, a second-hand car, or furniture.

WHAT has caught my eye recently is the mushrooming of "salons" which cater to the bride. There have long been shops which rent or sell bridal gowns and veils. But only recently, so it seems, has it become the fashion to offer the bride everything under one roof which will make her "queen for a day" — gown, hat or wreath, veil, cosmetic treatment, hairdo, studio photos — and in some cases, even a bubble bath.

In the fashionable areas of Tel Aviv, on Dizengoff and Ben Yehuda, new shops bear names such as "Nash," "Many Shai Danny," "Boutique La Belle L'Alcazar," "Paris Flory," "White Lady," "Amber." The yellow pages for the Tel Aviv area lists 18 shops which rent bridal gowns and accessories.

One wonders how all these establishments stay in business — much less thrive and expand. According to the Tel Aviv Rabbinate, there were just over 6,000 marriages in Tel Aviv-Jaffa last year. If we take in the entire Greater Tel Aviv area, we could probably double that number. That brings us an average of 33 weddings per day, and even assuming that all of these are traditional weddings in white, it hardly seems enough to keep all these salons going and thriving.

Yet, if you talk to the fancier new salons, you are given the impression that brides are standing in line for their "queen for a day" treatments at an average IL400 to IL500 package-deal (dress rental, cosmetic and hair care — "the works"). Just for fun recently, I took off my wedding ring and went into a few of these salons, posing as a prospective bride. I quickly learned to say that "my wedding" was two months away, not just one month — book a date well in advance, I was advised. "We take only six brides a day," said the proprietor of Many Shai Danny, at 158 Dizengoff. Prices for the package deal — which at his salon includes white shoes and the bridal bouquet — run IL400 with a rental dress that's been worn before and IL500 with a dress for which you are the first customer. He wishes me "Mazel Tov" as I left.

At White Lady (which is connected with the hairdressing salon Annetta at 18 Rehov Mapu, off Ben Yehuda), you can rent a dress with all the accessories and hair-and-makeup treatment for IL300 to IL550. If you want to buy a dress which you can keep and show your grandchildren, it will cost you IL750-IL800 or more.

At a more modest-looking veteran bridal shop at 168 Dizengoff, you can buy a gown made-to-order for IL500 or IL600, or rent one for IL200 to IL300. But this does not include any hair or cosmetic care. In less expensive neighbourhoods — around Allenby Road, or the Central Bus Station — you can rent bridal outfits at lower prices — for IL200 and less.

PROBABLY the most elaborate of the new bridal salons in Tel Aviv is Amber, which comprises an entire second and third storey of a building at 64 Ben Yehuda, corner of Mendele, plus a street-level shop across the street, where the selection of gowns is displayed. The smaller shop has been in business since 1955 but the expanded salon with all its services opened only in July. The exterior decor is purple and yellow (amber) tile, and you enter through a purple and amber stained-glass door. The emblem of Amber is, appropriately, a crown.

The main floor of the salon is primarily a fancy hairdressing parlour, with separate compartments for cosmetic and pedicure treatments. In the centre of the room is a milk-bar for the convenience of customers. Only a small percentage of the brides, the religious girls, fast on their wedding day, I was told by the Amber's owner-proprietress Mrs. Erna Ben-Chorin. To her, I introduced myself as working for a newspaper. This time, I wanted a full explanation of the bridal salon philosophy.

"On her wedding day," Mrs. Ben-Chorin explained, "a bride is so confused and so busy she doesn't know where to turn first. She has to go to the hairdresser, the cosmetician, pick up her dress, get her flowers. By this time, she is hot and perspiring and has to go home to take a bath. Then she has to get dressed and go to a photographer before the ceremony." At Salon Amber, all this (except the flowers) is centralized for the bride at one address — even the bath.

Bubble bath

On the upper floor of Salon Amber, there are individual tiled bathtub chambers — and the sticker on the door indicates that "Taya's Bath Oren Bubble Bath" comes with the deal. There is a lavish lounge room with comfortable chairs, a restful mural on the wall, and air-conditioning for summer. Each girl is given a locker for her things and a dressing gown to wear while she is getting ready. The entire procedure on the day of the wedding takes four to five hours. The groom joins her at the salon for photographs in the adjoining studio room just before wedding time.

Most brides are, after all, fresh young girls in their late teens and early twenties. I asked Mrs. Ben-Chorin if such girls really require much cosmetic care, and if the elaborate hairdos and makeup do not tend to make them look unnatural, rather than more beautiful. As for cosmetic care, she said many of the brides still suffer from the skin problems of late adolescence. The cosmetic treatment for the bride begins a week before the wedding, when she also gets a trial hairdo. Then she can see if she likes it, and can get acquainted with the hairdresser who will also do her hair the day of the wedding.

Rent or sell

Salon Amber will rent or sell dresses to brides who do not want the hair-and-cosmetic treatment, and alternatively, if a girl has her own wedding dress, the Salon will sell her the complete beauty treatment for IL80. Gowns range in price from IL250 for those which are least elaborate and most used before, to IL600 for a gown which is made to suit the bride, but not kept by her. To buy a gown to keep costs IL1,200 and up, Mrs. Ben-Chorin told me.

Why so much? I asked her. "The materials are so expensive. We can't really use the local materials, except for some of the very simple fabrics. Most of our materials are Swiss and French. The customs duty alone runs to 200 per cent." Mrs. Ben-Chorin told me that tastes in wedding gowns here run to the very elaborate. Salon Amber has some 300 dresses ready-made to choose from. This

can be a real advantage to the girl who has trouble visualizing a dress until she sees it on herself. Because of the delicacy of the dresses and the lively nature of weddings, most dresses cannot be used more than four or five times at most, some not more than twice. Dresses are dry-cleaned after every use, and some "damage" is considered normal and expected, though the bride is held responsible if a dress is rendered unwearable.

Photo studio charges are extra. At Salon Amber, in line with prices at other bridal salons, the photo charge is IL270 for black-and-white with the couple getting one large album and several small ones — 36 pictures in all. Colour photos run IL370. Most clients today want colour, I was told.

The only "extras" some salons include, which Amber does not, are shoes and bridal bouquets. However, Amber will refer its clients to nearby shops for these items. Veils, hats and gloves come along with the dresses.

A LITTLE research shows me that any girl who is willing to do the running around on her own can have all these benefits at a much lower total price.

What does a bridal gown cost if you have one made to order by a dressmaker? I asked my own dressmaker what she would charge to make a traditional, long wedding dress and she said IL150 — compared with the IL100 she charges for an ordinary maxi-dress. The extra cost, she explained, is because of the difficulty of working with bridal materials, especially the need to be "laboratory clean" in handling white.

As for materials, I went into a fabrics shop called Gargir at 9 King George St., in Tel Aviv. I had bought the fabric for my wedding dress there just six years ago. How much, I asked, would fabric for a floor-length wedding gown cost today? The imported fabrics, I was told, run IL60 to IL75 a metre, and they are 140 metres wide, so that a little over two metres of fabric should suffice. That would bring the cost to about IL125 or IL150 for imported fabric. At the same time, I saw what seemed to me a very usable local fabric — a synthetic silk with a

white-on-white design at only IL35 a metre. This would make the cost of the fabric only about IL35 for 2.10 metres. In addition, my dressmaker warned, the decorations for wedding dresses are very costly — lace trim, buttons, flowers, so forth — so you must figure another IL50 or more for these ornaments. Still, the total cost of the dress would come to about IL135 to IL160 with imported fabric, or about IL285 with local material.

Street-length

My own wedding dress, as I recall, cost me less than IL100 all told. I had a street-length dress (fashionable in those days, whereas even the guests at a wedding wear long dresses today), and I had it sewn by the dressmaking pupils of the WIZO Anne Jaffe School at a very modest fee. It was one of those wedding dresses which I planned to "wear again" as a cocktail dress, but never did. Every time I had occasion to dress so fancy, it was to attend someone else's wedding — when I certainly wouldn't go in white! Still, I enjoy having the dress to keep, and my four-year-old daughter has already asked me to model it for her and to save it for her wedding.

Several girls I know have bought their wedding dresses in ordinary boutiques, simply choosing an all-white number. I saw an outfit the other day in the window of Rina, at 57 Allenby Road, Tel Aviv, which would make a nice winter wedding costume. It was a long white wool (or synthetic wool) skirt, at IL135, with a matching frilly long-sleeved blouse for IL210. It is certainly an outfit which could be worn elsewhere later, together or as separates.

A friend of mine who is marrying next week has chosen a Moskit outfit which she first saw pictured in a Jerusalem Post fashion story. It is a two-piece off-white jersey designed by Miriam Melitz, and it does have a touch of colour — on her, a felt applique in purple near the hem. This bride is having a small, simple synagogue wedding here, and then plans to wear the dress again at the reception which her and her families will give for them abroad following their marriage. The dress cost her IL300.

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Six month old infant responds normally to the sound of the bell in an evaluation at the Audiology Unit at Hadassah hospital.



Interaction between child and speech and hearing therapist, Elaine Karp. Here the child's response to sounds are encouraged and he learns to speak as clearly as possible.



Auditory training unit — used in evaluation and treatment of hearing problems. This unit or "Trainear" is used to amplify sound and to prepare a three-year-old child for a hearing aid. The Trainear here is used by speech and hearing therapist Joan Teitelbaum at the Audiology department of Hadassah Hospital.

FROM SILENCE TO SOUND

"The truck goes." "The ball is rolling." These are easy words and simple sentences — recognized and mastered by most children around the ages of 2½ to 3 years. Yet, for the child who suffers from a major hearing loss, to clearly hear, perceive, and verbally express basic concepts and sentence structures is truly remarkable, even at the age of 4 or 5.

How do children born deaf acquire language? Elaine Karp, attending therapist at Jerusalem Michal, emphasizes an important premise upon which her work and the programme is based. "The children we work with have some hearing potential; even a child with a 95% hearing loss can be helped. The sounds that such a child hears are soft and distorted — even with a hearing aid. Our objective is to develop available hearing potential to the maximum so that suitable children can go on to regular, rather than special schools, and enjoy a reasonably normal life."

Photos and text by
Mike Goldberg

I observed the programme in action. Elaine vigorously and repeatedly responds to the sounds perceived and words spoken by the child in his or her individual therapy session. Her warm and lively approach serves as an excellent model of the manner in which parents, teachers and friends might best relate to and stimulate hard of hearing children.

Elaine, in Israel for two years, has a Master of Science degree in speech and hearing therapy. She has just returned to Boston, Massachusetts to take the place of an Emerson College faculty member gone on sabbatical. A new therapist has taken Elaine's place at the Michal Centre.

Vera Peles, social worker at Michal, points out some of the complexities in working with the parents. "Parents of deaf children have a difficult time accepting the defect. They must learn to relate the child as a child and not as a deaf or defective person." It takes time for parents of a child having a defect to overcome their feelings of grief and anxiety, and to mobilize their resources to help the child towards optimal development.

Vera helps parents towards better understanding and greater effectiveness in individual sessions. The parents also support and educate each other in bi-weekly group meetings under the guidance of the social worker.

Diagnosis and treatment

How is deafness detected in an infant or small child, and how does he get to Michal? Often, a family member or teacher notices that a

particular child is not properly responding to sound or is unusually slow in learning to talk. Sometimes a toddler's babbling is not merely babytalk, but rather, distorted speech as a result of a hearing problem.

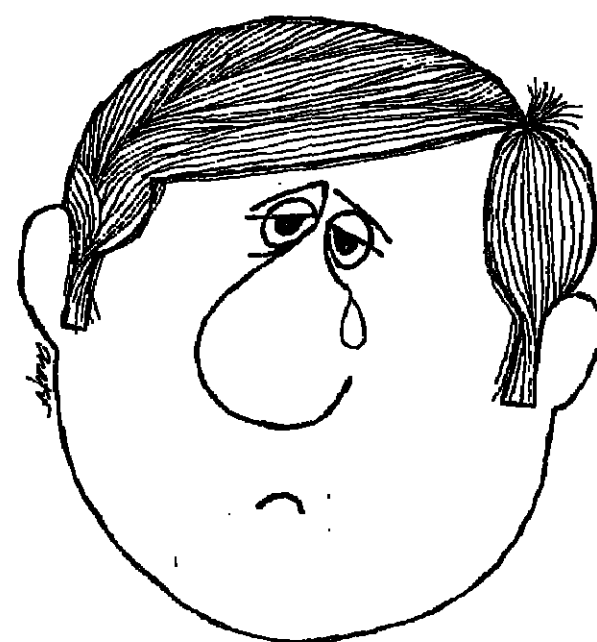
In recent years, hearing tests for all infants at 5 months are conducted at the Tipat Halav Baby Clinics. Infants and children in Jerusalem are usually referred to the Audiology Unit at Hadassah Hospital for testing. (The Audiology department at Hadassah was instrumental in the founding of the Jerusalem Michal.)

The diagnostic phase here can include an audiogram, preparation for and fitting of hearing aid, and then referral to Michal. Children in the Michal programme return to Hadassah twice a year for audiological and medical (ear-nose-throat clinic) checkups. Responsibility for coordination between the hospital and Michal is handled by Miriam Doron,

social work consultant assigned to Michal through the Social Services Department of Hadassah Hospital.

Treatment at Michal can continue for some 2-3 years, and a child begins to "graduate" as he is able to participate in an integrated kindergarten. It was a pleasure to watch children with and without hearing aids in the varied kindergarten activities — playing together, reading, eating, romping and learning in their natural, child-like way.

Dr. Eliezer Peretz (Director, Department of Health Services — Jerusalem Municipality) is Chairman of the Michal Board of Directors. He and Malka Avidor, Secretary, must contend with the funding of a volunteer organization such as Michal, the limitations of space in a few basement rooms of the Katamon Centre for the Aged building and the need for more volunteers. Volunteers provide needed transportation services for Michal children, and two volunteers are providing tutoring help as well.



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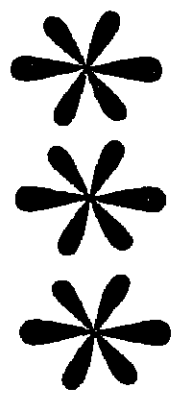


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مكتبة من الأدب



Niba's newest shirts and shirt-jackets will be in the shops early in the new season. Seen here first (left to right) is Lily Darulish's blouse in pure printed Banlon battiste. Next — Niba's new line of frocks — this one in pure Banlon comes under the tennish look (replacing the navy look of last year). Shirt on right is a Diolen-cotton combination. Both are designed by Gideon Oberson.



Middle-aged colours and shirts for now

By Catherine Rosenheimer

Jerusalem Post Fashion Reporter
TEL AVIV. — "MIDDLE-AGED colours" — beige, bottle green, maroon, steel blue and gray — these are the colours around which many manufacturers are basing their new export collections for Autumn-Winter '73-74. Niba, the shirt manufacturers, are no exception in this respect, as a New Year's Day visit to their factory revealed. Spirits were actually high at Niba on that particular day — final export figures for 1972 have just topped the million dollar mark for the first time, while a spacious new "Fifth Avenue" style showroom was added to the Tel Aviv premises.

The range of hundreds of different shirt styles is now far better presented, making the buyer's choice an easier one. If the fashion colour schemes predicted for next Winter's collection are somewhat sombre, the ranges for immediate sale on the local market present a somewhat brighter picture — for Spring and Summer, clear bright yellows and emerald greens predominate. This Summer, the "tennis look" comes to replace the naval look of last year: a range of shirts, skirts and little dresses in white, banded with red and blue stripes.

Where shirt design is concerned, Niba concentrates on variations of

cut, constantly up-dated detailing in matters of oversteering, pockets, collar and cuff shapes, rather than sensational "gimmicks." Consultant designers such as the Italian Paolo Priscoll and Gideon Oberson have been working together with house designer Lily Darulish on Niba ranges for some time now — and big improvements in cut and tailoring and a high standard of design have been apparent in recent collections as a result of this. Also on the high side are prices — mass-produced Niba shirts with a "designer" label are now selling for 11/70 upwards — well tailored, hand-embroidered shirts are available locally for less. Israel Baruch's explanation of price calculations:

"Constant research and experimentation in seemingly simple-looking new fabrics is an expensive process. 'Plain' shirts whose chic and appeal is based on tailoring and perfect detailing are also costly to produce. Take for example a style in Cotton-Diolen jersey where the main design feature is two breast pockets outlined with parallel lines of saddle-stitching for example. The pockets have to be individually and specially set onto a stiffened backing, stitching must be perfectly and precisely executed. All these are skilled processes — all reflected in prices."

Ready-to-wear fashions are not included in the Ministry of Commerce and Industry's recently published list of commodities still subject to price controls after January 1, 1973. Cotton yarns, acrylic fibres

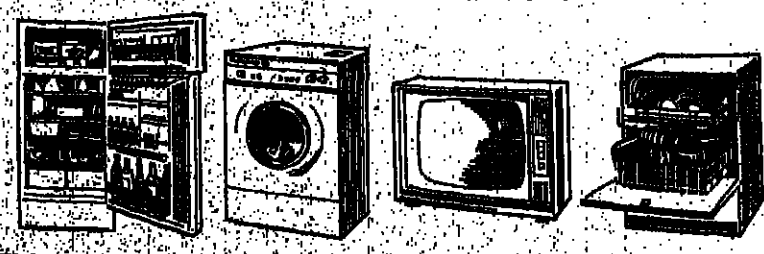
and the dyeing and finishing of textiles, however, are still price controlled, which will hopefully have some influence in stabilizing ready-to-wear prices. Increases in this do "with some of your 1972 clothes, you are planning on some new 1973 fashions, you better start mix-and-match so that you can 'make to-wear' prices. Increases in this do"



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GARDEN HINTS FOR January

House Plants

WINTER is the season to take special care of your house plants and to enjoy them. To grow them successfully it is necessary to understand their basic requirements and to know the specific method required for each kind of plant.

Some of them are desert plants, others tropical plants from the jungle. Many are simple garden plants brought inside to protect them from cold. All these species naturally require widely differing conditions, which one not always finds in our overheated, dry-air and sometimes dark apartments.

Growth requirements

Light is essential. Indoor light may be direct sunlight, indirect bright light or indirect low light. Generally flowering plants need intense light. So African violets, begonias, gladiolus, chrysanthemum, cyclamen and different kinds of cacti and succulents should receive direct sunlight from a window during the winter months.

Plants grown mainly for their foliage, such as ivies, philodendrons, peperomias, rubber plants do well in indirect bright light. There is a third group which should be placed away from a window only for short periods, and be put in bright light for a few days. Aspidistra, dieffenbachia, sansevieria and different kinds of ferns belong to this group of plants.

Plants should also utilize artificial light. With especially planned lighting, it is possible to grow plants entirely with artificial light. Another important element in growing house plants is the temperature. Generally the temperatures of our heated apartments are too high for the home plants and especially for the flowering ones. Twenty degrees during the day is an optimum, but lower temperatures are preferable if you want their blossoms to last a longer time. Choose a cool location, take into consideration that the place next to the window is always cooler than inside the room, and at



Pteris Longioolia



Pellaea Cardata

the floor level the temperatures are always lower than at eye level. Plants need regular watering: they can be watered from the top or from the bottom. Most plants will do equally well with any of the two methods, but the important thing is the good drainage of the pot. Do not leave water in the saucer you put under the pots. Plants in containers without bottom holes must be watered very carefully. Excess water will collect at the base of the pot and quickly damage the plant.

Specific care

The African violet is a small, beautiful plant available throughout the year. There are single and

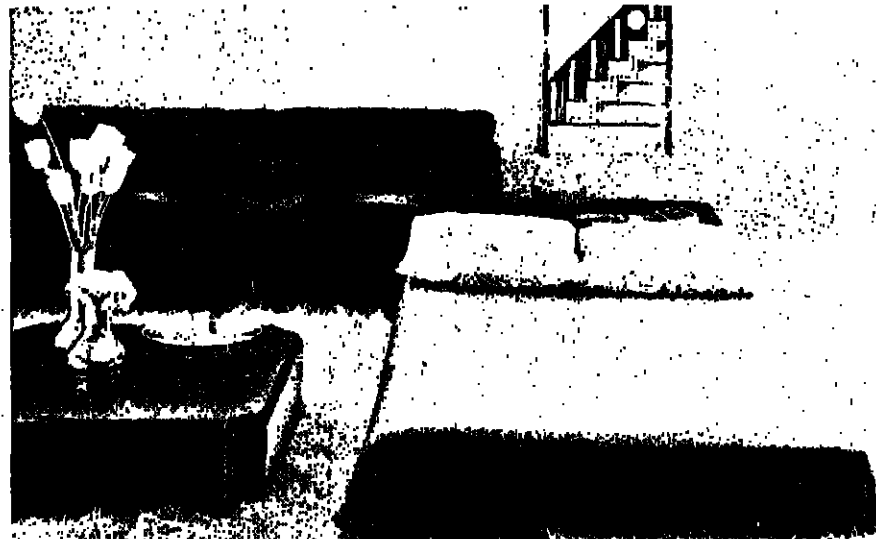
double-flowering plants in a large variety of colours: white, pink, blue, lavender and dark violet. Put the plants in a warm and lighted place. Direct sunlight is not needed, but humid atmosphere and a moist soil are best for flowering. It is better to leave the plants in the same small pot for many years and help them during the pre-blossom season with fertilizing irrigation once a week, using always water at the room temperature. African violets can be grown under artificial light: for instance under two fluorescent lamps of 40 watts each set at a distance of 40/50 cm. from the foliage. They should be exposed daily for at least 12 hours. Gloxinias, episcias and begonias

also can be grown under the same artificial light. Dieffenbachia is one of the most beautiful house plants grown for its large variegated leaves. Cultivating it is quite simple: indirect sunlight, warm temperatures, low humidity. Allow the soil to dry moderately between waterings. Caution: Dieffenbachia sap is toxic to open cuts; be careful when removing yellow leaves or cutting the cane.

Shaded forests

Ferns are typical plants from the shaded forests from all over the world. The fern family is a very large family of non-flowering plants reproducing themselves from spores which appear under the leaves. They may be satisfactory house plants if you can offer them the conditions they find in their original environment. Indirect light and high humidity in warm temperature, never letting the soil dry. For growing as pot plants we prefer species originating in the tropics, because these kinds are evergreen and do not need to rest in winter. The plants described here are a very small selection of the different kinds of the most easily available house plants. The choice is large. If you are interested in growing plants and keeping them in good condition year after year, you must decide just how much attention you can give them, and select those most likely to flourish in your own home.

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PAGE TWENTY-THREE

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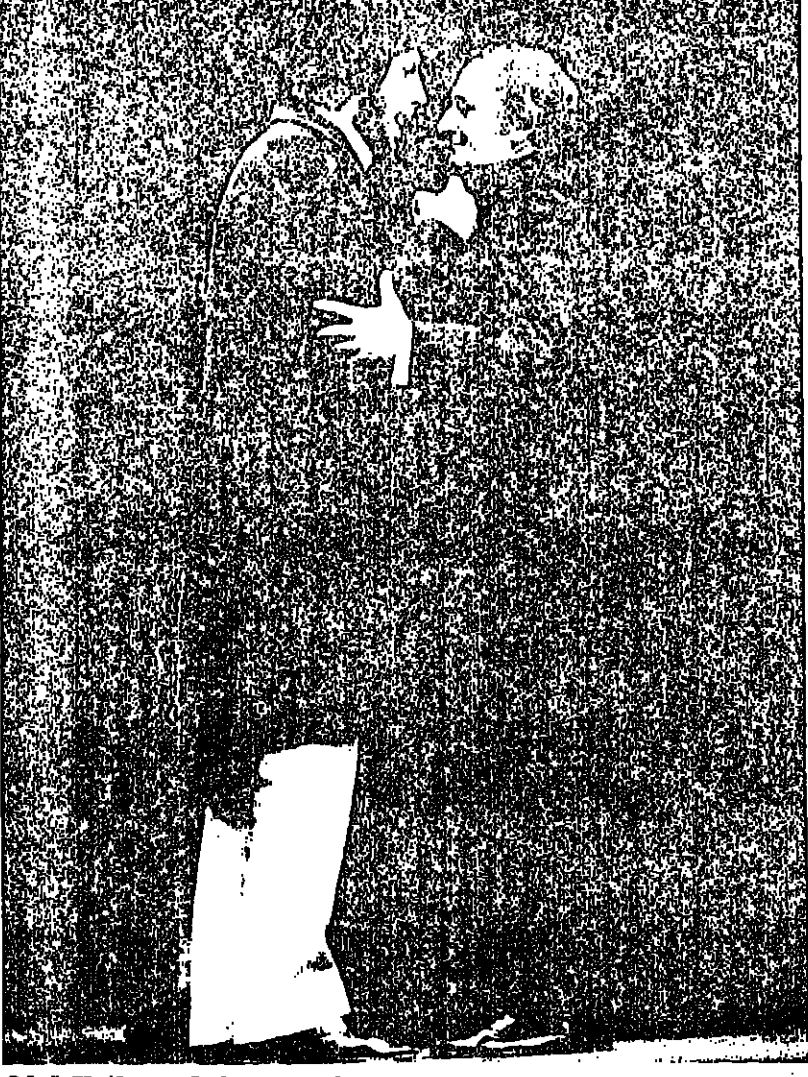
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toevsky's "Crime and Punishment."

Music

All events start at 8.30 unless stated otherwise.

Haifa
CHAMBER MUSIC SOCIETY - The Tel Aviv String Quartet with Yona Bitton, got, clarinet - works by Roger and Schubert - at Beit Harde: Saturday.

Rehovot
TEL AVIV STRING QUARTET - works by Haydn, Britten, Beethoven - at the Wix Auditorium: Monday.

Holon
JERUSALEM STRING QUARTET - Asher Feldman, Albert Yoffe, Nahum Tzoref, Emile Adan, with Ami Oshkoff, clarinet - at Beit Yed Leha-
sim: Saturday.

Dance
HATSHIVA DANCE CO. - programme: Moonfall - John Butler. Three Out of Me - Linda Rubin, Lyric Epitides - Bruma, Barak, Beethoven - at Jeru-
salem Khan: Sunday.

Tel Aviv
MUSIC AT THE MUSEUM - The New Israel String Quartet - Bach: The Art of the Fugue - at the Reznai Audi-
torium: Saturday. "New Immigrants" - Alexander Volkov, piano - at the Reznai Auditorium: Tuesday.

ISRAEL PHILHARMONIC ORCHESTRA
Subscription Concert No. 4 - Yuri Aronovich conducting: Eddu Papp, piano - Ben Haim: Psalm: Beethoven: Piano Concerto No. 4: Tchaikovsky: Symphony No. 8 - Series "7": Saturday. Series "8": Thursday. I.P.O. Light Classical Music No. 3 - Mendi Botan conducting: Radu Lupu, piano - Verdi: I Vespri Siciliani: Mozart: Piano Concerto in G: Shostakovich: String Serenade: Dukas: L'Apprenti sorcier - Tuesday.

I.P.O. - Youth Concert No. 3 - Mendi Botan conducting, Radu Lupu, piano - Verdi: I Vespri Siciliani: Mozart: Piano Concerto in G: Shostakovich: String Serenade: Dukas: L'Apprenti sorcier - Tuesday.

Violin and Piano Recital - Lo-
and Petyev, Pina Matzman play Brahms, Beethoven - at Jeru-
salem Khan: Sunday.

The POSTER

Theatre

BACHELOR FLAT - (Nathan Gilboa Young Theatre) - The current Israeli hit, mostly belly-laugh, HEZLIYA (Heidi) Fri. 9.00. MAXAT ELIVAIU (Hadar) Sat. 6.15. TNUVOT Sun. 6.00. BEER YAAKOV (Hechal) Mon. 8.00. TEL AVIV (Alhambra) Tues. 8.30. ACME (Gan Eden) Wed. 8.00.

THE PERMANENT PROTOCOLS - By Israel Eliraz and Michael Alford. Based on the Farin Magilla. JERUSALEM (Khan) Sat. Tues. Thurs.

MY MOTHER THE GENERAL (The Young Theatre) - The current Israeli hit, mostly belly-laugh, HEZLIYA (Heidi) Fri. 9.00. MAXAT ELIVAIU (Hadar) Sat. 6.15. TNUVOT Sun. 6.00. BEER YAAKOV (Hechal) Mon. 8.00. TEL AVIV (Alhambra) Tues. 8.30. ACME (Gan Eden) Wed. 8.00.

THREE - Israel Eliraz' play about the women in the life of Moses. In English. JERUSALEM (Khan) Mon.

VIBRO (Habimah) - An original play by Arieh Chel about two "vibrating" returning to Israel hopelessly corrupted by rich living in America. The play is full of clichés, false, catering to the audience's prejudices. TEL AVIV (Habimah) Sat., Sun., Mon., Thurs.

SONGS OF NAOMI SHERER (Himot) - RIVAT YAT (Himot) Fri. 8.00. TEL AVIV (Heil Hamoreh) Sat. 7.15, 9.30. TEL AVIV (Oshel) Mon. 8.30. GARMINI (Carmel) Tues. 8.30. MOSHE HAYATZ (Yarkon) Wed. 8.30. MAALOT (Maalot) Thurs. 8.30.

THE SKIN OF OUR TEETH (Kibbutz Theatre) - EREZ Fri. GAASH Sat. KFAV SZOLD Wed.

THE ASSASSINATION OF TROTSKY - Flawed but powerful drama, in which director Joseph Losy manages to main-
tain suspense in an audience which
knows the ending.

BUTTERFLIES ARE FREE - Polish-
and amusing dialogue carries, without
a trace of awkwardness, this boy-
meets-girl story.

CLOCKWORK ORANGE - Kri-
shnan's ultimate in sex and violence
might leave non-addicts of violence con-
fused.

A DOG'S TESTAMENT (Habimah) - A
charming Brazilian comedy in which the
participants have a good laugh at the
expense of the Catholic clergy and even
higher personages. Delightful, directed
in samba rhythm by Josef Millo. YI-
FAT Wed. TEL AVIV (Habimah) Thurs.

DON'T CALL ME BLACK (The Young
Theatre) - TIVON (Yavai Or) Fri.
8.00. HAIFA (Hadar) Sat. 8.00. TEL
AVIV (Heil Hamoreh) Mon. 8.30. NID
HABARON (Beit Hapashim) Tues. 8.30.
TEL AVIV (Beit Hapashim) Wed. 8.30.
ARNA Thurs.

HEAVY BULKY PUPPET THEATRE -
"All Baba." A Family Escapes from
the Land of Fear. "The King Story."
Fun music by "The Original Don," and
light show. JERUSALEM (Tzavai) Sat.
8.00. BUKAMA Thurs.

THE ICEMAN COMETH (Haifa Theatre)
A group of drunken down-and-outers
are confronted with a strange preacher
who tries to sober them up literally and
metaphorically, but does not succeed.
For the men can't live without illusions.
One of Eugene O'Neill's great plays.
(Not yet reviewed) HAIFA (Municipal
Theatre) Sat., Sun., Mon., 8.15.

TIT ME NOBODY KNOWS (Zavia)
A charming musical of life in the slums
by an all-Ireland cast who speak and
sing of their problems. Entertaining and
insightful if you overlook some of the
show's phoniness. TEL AVIV (Zavia)
8.00.

THE LAST PICTURE SHOW -
Peter Bogdanovich's tale of a Texas
town was one of the best U.S. films of
1971, with Oscar-winning performances
from Faye Dunaway and Ben Johnson.

Cinema

THE ASSASSINATION OF TROTSKY - Flawed but powerful drama, in which director Joseph Losy manages to main-
tain suspense in an audience which
knows the ending.

BUTTERFLIES ARE FREE - Polish-
and amusing dialogue carries, without
a trace of awkwardness, this boy-
meets-girl story.

CLOCKWORK ORANGE - Kri-
shnan's ultimate in sex and violence
might leave non-addicts of violence con-
fused.

A DOG'S TESTAMENT (Habimah) - A
charming Brazilian comedy in which the
participants have a good laugh at the
expense of the Catholic clergy and even
higher personages. Delightful, directed
in samba rhythm by Josef Millo. YI-
FAT Wed. TEL AVIV (Habimah) Thurs.

DON'T CALL ME BLACK (The Young
Theatre) - TIVON (Yavai Or) Fri.
8.00. HAIFA (Hadar) Sat. 8.00. TEL
AVIV (Heil Hamoreh) Mon. 8.30. NID
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Eating out

LEA REHAYIA - Best value for the
money in Jerusalem, and packed for
much, when widest choice of Hungar-
ian and middle European dishes is
available. (Good soups. Some first
dishes like the most absurd and
stuffed cabbage (12.75) are a meal in
themselves. Best main dishes are stuffed
chicken and braised meats in various
sauces: mustard, wine or mushroom;
the former (vadász) is superb (11.5
to 12.75). Lea also makes the best desert
in town: a palatable, a patekhe filled
with a nut sauce (11.20), and a very
good applestrudel. One can fill up
handsomely for under 11.00. Salads are
served with main dishes, with a choice
of rice, chips, dumplings and some-
times chulent. Recommended. (M.E.)

RADIO FOR MUSIC LOVERS

TODAY: 08.10: Telemann: Partita;
Haydn: Divertimento; Kodaly: Inter-
mezzo; Schumann: Clarinet Romanesque;
Mozart: Adagio & Rondo. 09.05: Beetho-
ven: "Consecration of the House"
(Klemperer); Debussy: Rhapsody for
Clarinet; Symphonies: "Harnasse"
- Ballet Music. 10.05 (repeat) Unaccom-
panied Women-Diana Arrech, Ruth Man-
yan, Rachel Adonai. 1.00 p.m.: Haydn:
Oboe Concerto; Mendelssohn: Violin Con-
certo (Zukerman); Glazner: Concert
Variations (Leinhardt-Hoston). 0.05 p.m.:
Concertgebouw-Hallmark: Beethoven: Re-
quiem Cello! - Overture; Stravinsky:
Violin Concerto; Bruckner: Symphony
No. 7. SATURDAY: 08.15: Gabriel:
"L'Arle della Battaglia (Jannquin);
Campra: "Les Femmes"; Gluck: Flute
Concerto; Charlier: Slavonic Dance. 1.05
p.m.: Brahms: Festive Academic Over-
ture; Nymphs No. 4 (Boston). 2.05
p.m.: Schoenberg: Piano Pieces, op.
33a; Mozart: Sonata; K. 353; Debussy:
Waltz (Zimra Lutzky). 9.40 p.m.: Na-
tural Simulations. 11.05 p.m.: Portrait in
Sound: G.F. Handel.

We apologize to our readers for
publishing only two days but the
Music Department of the Israeli
Broadcasting Service was unable
to provide us with the programme
actable. Y.B.



Scene from Israeli National Opera production of "A Night in Venice," starring Esther Baumwol, Melvyn
Poll, Mordechai Ben-Shachar and Miriam Laron.